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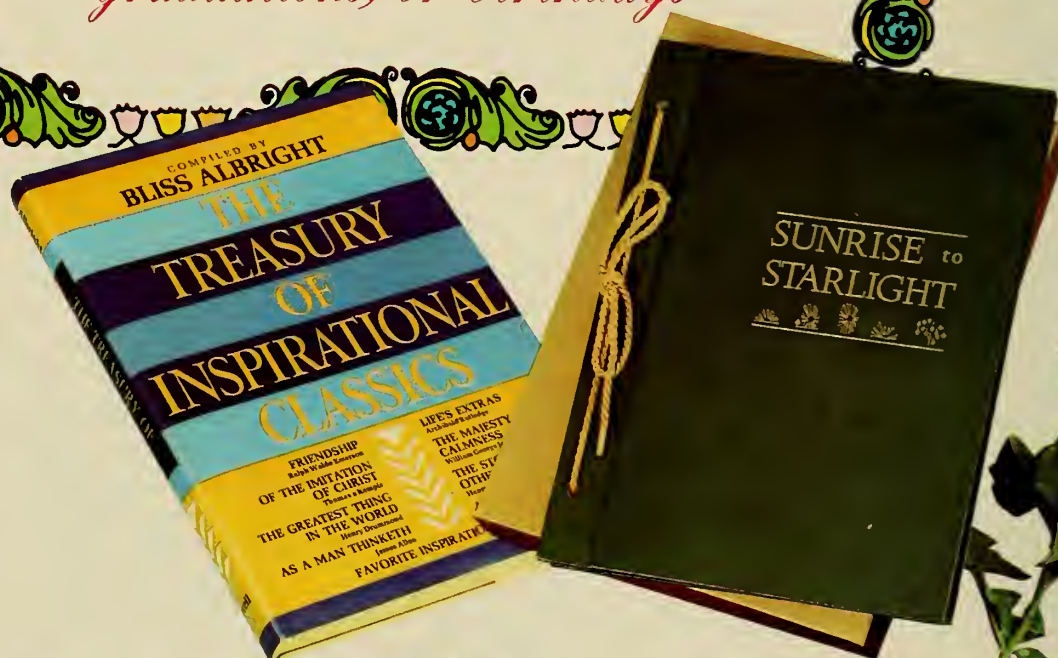


*In this issue:*

**The Courage to Doubt / Color Pictorial: Meet the EUBs / Modern Parenthood's About-Face  
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Is thy heart right, as my heart is  
with thine? Dost thou love and serve  
God? It is enough, I give thee  
the right hand of fellowship.

—John Wesley (1703-1791)

# Together®

For Methodist Families / October 1966



**After-Hour Jottings . . .** This isn't the first time a barn has appeared in the cover spot during TOGETHER's 10 years of publication (which we mark with this issue), and it probably won't be the last. But none of the previous farm buildings tied in so well with a major church event: the vote this fall by the Methodist and EUB General Conferences on whether the two denominations will unite. Coming up during the second week of November, this landmark decision will be closely watched by others in the ecumenical movement.

The event that made Isaac Long's barn famous was not planned and did not make the headlines at the time—yet it, too, was a landmark in ecumenical history. For it was there that two EUB founding fathers, Martin Boehm and Philip William Otterbein, first met. The year was 1767, and Otterbein entered the barn while Boehm was preaching to a group of followers assembled there. After the meeting, Otterbein came forward to embrace Boehm, prophetically

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### TOGETHER—the Midmonth Magazine for Methodist Families

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exclaiming: "We are brothers!" [For more about the EUBs, past and present, see pages 31-45.]

At any rate, when our photographer set out in search of this important EUB shrine, he already knew that most barns in the Pennsylvania Dutch country look pretty much alike—sturdy, more than ample, and well kept. Just the same, he didn't have much trouble finding the one he sought among the hundreds that dot the Pennsylvania countryside around the town of Neffsville. There were signs to follow, for one thing, and our man **George P. Miller** had maps and photographs to help.

When Mr. Miller drove up in front of a farmhouse, which he describes as being "immaculate white," a small boy was bouncing a ball against the side of the barn that is so important in EUB history.

"Did you come to take a picture?" asked the small boy, who said his name was Melvin. Then at Mr. Miller's request he dashed off to call his mother. She appeared wearing the white net hat of a Mennonite. At her heels came Melvin, carrying a guest book for the photographer to sign. Soon the pictures were taken (between answers to a small boy's questions), and the Mennonite farmer called his son to bring in the cows.

Back at his motel, it occurred to Mr. Miller that there had been a great deal of ecumenicity at work in the Pennsylvania Dutch country that day, what with a Presbyterian photographer taking a cover picture of an EUB shrine, for a Methodist family magazine, in a Mennonite barnyard!



The bishop and the astronaut.  
Col. Stafford's pastor is at left.

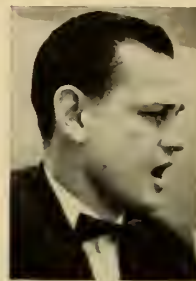
There also was a great deal of ecumenicity at work in outer space last summer when Gemini 9 took off from Cape Kennedy to travel 1,200,000 miles around the earth with astronauts Thomas P. Stafford, a Methodist, and Eugene A. Cernan, a Roman Catholic. What many didn't know was that the space ship carried three historic Methodist mementos: a bronze medallion commemorating the bicentennial of American Methodism, toward which preachers on horseback rode last spring; a medallion struck to observe 100 years of Methodism in Texas; and one of John Wesley's books of psalms and hymns published in 1741.

Col. Stafford, who is an active member of the Seabrook (Texas) Methodist Church, returned the mementos to

Bishop Paul E. Martin in the latter's office in Houston one day last July.

"I'm really glad—and grateful, too—" said the astronaut, "to return these items to you, Bishop Martin."

"I'm surely glad to get them back," the bishop said, adding quickly: "But, of course, I knew you would make it OK."



Mr. Young

"His leadership as editor will . . . go down in history as one of the most important contributions to hymnology."

That tribute was paid to the Rev. Carlton R. Young when the new *Methodist Hymnal* was consecrated last July 12.

The same Mr. Young, you will note, wrote *Our New Methodist Hymnal* on page 66. He lives in Dallas, Texas, where he is associate professor of church music, Perkins School of Theology, Southern Methodist University.

We couldn't believe our eyes—or, let's say, our own age—when **Robert L. Gildea's** article on page 28 reminded us that it all happened in 1925; that it has been 41 years since William Jennings Bryan and Clarence Darrow set the country aflame with controversy over Darwin's theory of evolution.

We couldn't believe all those years have passed, even though we were almost in our teens when the echoes of the courtroom battle sounded from one end of our hometown to the other.

We couldn't believe it, although in latter years we visited Dayton, Tenn. More than once, in those days more than 15 years ago, we were in the old county courthouse; and once we sat in on a trial in the courtroom where Bryan and Darrow argued science and religion. The courtroom hadn't changed, we were told, and, as we recall, the same judge was presiding.

Dayton is a fine little city, the kind you would like your children to grow up in, but we always had a feeling that many of the longtime residents greet each dawn with a sigh of relief, now that the clamor and hubbub are gone. And, while *The Monkey Trial Isn't Over Yet!* as Mr. Gildea says, we'd guess most folks there are happy it no longer is being tried in Dayton.

—Your Editors

### ILLUSTRATION CREDITS

Cover—George P. Miller • Page 2 Left—Pervin • 3—*Star-Bulletin* Photo • 10—M.I. • 18—Brown Brothers • 28—Wide World Photos • 32 Top L. & R.—EUB Historical Society • 36-37—Carol Bales • 38 Top—J. D. Simpson • 42-43—Don Rutledge, Black Star • 62—*Daily Mirror*, from *Tinkerbell* by Robert Manry, courtesy Harper & Row, Publishers • 65—Orville Andrews • 66-69—W. B. Witsell • 68—Millard J. Meyers • 1-31-32 Bot.-33-35-38 Cen. & Bot.-39-40-41-44-53-64-67—George P. Miller.



# The Church in Action

*In a crossroads paradise, where East and West meet and mix . . .*

## Hawaii Methodism Comes of Age

METHODISTS in Hawaii achieved their own version of statehood this past summer with the approval of plans to change their mission conference into a district of the Southern California-Arizona Conference.

The change in status, which follows seven years of study and becomes effective June 1, 1967, involves 30 churches and nearly 7,000 Methodists in the 50th state. Among other distinctions, Methodists have an episcopal leader—Bishop Gerald Kennedy of Los Angeles—who is more than 2,300 miles away.

Becoming a district is a leap from adolescence to adulthood—a coming of age. Since 1906, Hawaii has been a home mission supervised and supported by the Methodist Board of Missions and the Southern California-Arizona Conference. Methodist work in the islands will continue to receive some financial assistance, but churchmen there will have new decision-making power.

Dr. Frank E. Butterworth, superintendent of the district-to-be, believes that the new status will mean as much to the Hawaiian churches as statehood has meant to the islands' booming political and economic life.

New industries are replacing sugar and pineapple dominance, attracting mainland and Japanese capital. People are moving from East and West to the "crossroads of the Pacific."

Honolulu, the cosmopolitan capital on Oahu (where more than 80 percent of the state's 750,000 people live), has a forest of new apartment and office buildings. Shopping centers spring up like tropical flowers. Shabby frame slums have yielded to vast cleared areas for urban development. Housing subdivisions are creeping out into the cane fields and up the sides of extinct volcanoes. Hawaii ranks as the eighth most urban state and eighth in per capita income.

Protestant missionaries first came to this unspoiled paradise in 1820, a year after King Kamehameha II abolished pagan religion which included idol worship and human sacrifice. Hawaiians were given their first written language to read the Bible, and even today many island songs reflect familiar hymnal melodies.

*Hawaii Loa College, an ecumenical venture initiated by Methodists, will take form on this scenic plot in 1967.*

*Howard Castle points out his 150-acre gift to leaders of the four sponsoring Protestant denominations. Methodist Dr. Frank Butterworth is second from right.*

**Christian Minority:** Still, Hawaii is the only state where Christians are in a minority. Methodists represent only about 1 percent of the population, but are widely recognized for their influence. U.S. Senator Daniel Inouye was the first Japanese-American in Congress.

Methodist activity in Hawaii began among Caucasians in 1855, but financial difficulties forced withdrawal. About 1887, young Japanese Methodists in California became concerned about the plight of their countrymen who had been imported to work Hawaiian sugarcane plantations. Methodist missionaries went back and the second beachhead held.

Today, Methodism serves four of the eight main islands comprising the state. Urban work is primary, but ministries also thrive in the plantation camps of sugar companies.

Rural work is not primitive, however, points out Dr. Butterworth. "We have to go to a museum to see a grass shack." The oldest printing press west of the Rockies was established in the islands, not to mention the oldest high school. During gold-rush days, Californians sent their youngsters to Honolulu to prepare for Harvard and Yale.

**Vanishing Racial Lines:** Language difficulties handicapped the mission's effectiveness for many years. Each racial group needed its own church. Now racial congregations are disappearing and the





need for pastoral work in various languages is diminishing.

Says Dr. Butterworth: "Anyone dates himself today when he refers to a particular church as a 'haole' (Caucasian) church or a 'Japanese' church."

Methodism Hawaiian-style is characterized by rapid growth, efforts toward self-support, and a strong voice on social issues.

There was a time when the islands' churches owed their statistical gains to evangelizing by visitation teams of mainland ministers (not an altogether unpleasant missionary junket) and exchanging leadership between islands.

Last year, however, Hawaii Methodism showed membership growth of just over 4 percent—twice the denomination's national average—with absolutely no outside assistance. Significantly, 41 percent of the additions were new Christians received on profession of faith.

**Toward Self-Support:** Demonstrating a new maturity in stewardship, 14 of the 30 churches now contribute full support to their pastor-in-charge. Several churches are granting full or partial support to associates in language work or in Christian education. Four more congregations plan to reach self-support within three years, and three others in the next five years.

Trinity Church overlooking Pearl City at Pacific Palisades was one of three new congregations organized last year. It and Ala Lani Church on the island of Maui voted to begin their life with a 50-50 budget—earmarking half of each dollar for benevolences for others. The third church, Keolumana, gives away 60 percent.

Older churches also are displaying strong stewardship commitment. Harris Memorial Church in Honolulu raised \$7,000 to support the new Trinity congregation last year, and has pledged \$25,000 over the next five years to help Trinity build a sanctuary.

Some mainland Methodists who visit Hawaii are a little miffed to find they have been giving to a mission where some church plants make their own look a bit ragged. Dr. Butterworth understands this reaction and admits it is difficult to justify asking for funds from states where the average income is less than Hawaii's. "There is absolutely no excuse," he says, "for any church in Hawaii to remain on missionary support for decades."

An increasing number of Methodist congregations are demonstrating mature churchmanship by a wide range of services to their neighborhoods. Kahuhu Church operates a teen can-teen and promotes dialogue between

non-Mormon students from the nearby Mormon college and Protestant and Catholic clergymen.

Aldersgate Church is home base for the neighborhood Juvenile Corps, a group of fathers in a nearby housing project who volunteer many of their evenings to patrol the area and prevent juvenile delinquency. Aldersgate continues its seven-day program of Scouting, 4-H clubs, well-baby clinic, nursery school, and English classes.

Palolo Church operates an after-school and Saturday program for 300 youngsters. Such programs take on special importance since at least 70 percent of Hawaiian Methodist women work away from the home.

**Urban Concern:** Apartment-house evangelism has become a chief concern of the Honolulu churches as urban redevelopment and condominium construction have transformed some neighborhoods into modern-day cliff dwellings. Unconventional evangelism is a strong need for Hawaii's spectacular and heavily trod beaches. The big question: how to communicate with the surfing set?

Methodists in Hawaii are taking the challenge of the inner city seriously. Susanna Wesley Community Center is building a new unit to house a program reaching the underprivileged throughout the Kalihi Valley. Six pre-schools, six after-school tutoring programs, and six classes for culturally deprived mothers have been initiated in several nearby housing projects by invitation of the Hawaii Housing Authority.

In the ecumenical realm, Hawaii Methodists are helping launch a new Protestant college, and are actively involved in community-action projects of the national war on poverty, and the new Hawaii Council for Housing Action.

Hawaii Loa College soon will rise on a 150-acre campus on the windward coast of Oahu and is expected to be open in 1967. A joint venture by Methodists, United Presbyterians, the United Church of Christ, and the Episcopal Church, the \$15 million project eventually will serve an estimated 1,500 students. Already the Wesley Foundation at the University of Hawaii co-operates in the interdenominational council to approach some 15,000 students there.

**Problems in Paradise:** But everything is not coming up orchid blossoms. The people of Hawaii have vexing questions to answer as they face modern problems, the collision of eastern and western religions, and the adjustment of intermingled cultures. The state's two biggest industries are national defense and tourism, and this fact, too, poses a challenge for church-

men caught up in a secular age.

Hawaii is a classic example of American pluralism, with the added dimension of Buddhism and other Oriental religions. In Honolulu, within a six-mile radius, you can visit a Hawaiian heiau, a Confucianist or a Taoist temple, a Shinto shrine, a Buddhist kyokai, a Jewish synagogue, a Mormon tabernacle, a Roman Catholic or an Episcopal cathedral, and the Protestant churches of 30 denominations.

Once almost 95 percent Christian, Hawaii saw a sharp upsurge of Buddhism after World War II. Today, this is the strongest religious group, counting about one third of the population among its followers. Buddhist associations and Christian groups evangelize aggressively among the younger Japanese generation.

Today, only a small percentage of the population is vitally related to any Christian church. Most children and youth participating in church programs—probably as much as 90 percent—come from non-Christian homes. As the young from varying backgrounds search for a dynamic faith, old beliefs and customs are cast aside. The gap between the old and new generations is as deep and wide as anywhere in the world.

**Peaceful Melting Pot:** Amid all these pictures, Hawaii is a peaceful melting pot. Kipling's "never the twain shall meet" line notwithstanding, Hawaii is a place where East and West not only meet but mix with remarkable harmony. Succeeding waves of Chinese, Portuguese, Japanese, Puerto Ricans, Koreans, Filipinos, and Samoans have all washed in and have been racially emulsified. Inter-marriage has become commonplace.

The late Bishop W. Vernon Middleton once wrote that the very fact of bringing together significant numbers of many races and cultures has compelled the people of Hawaii to evolve a new pattern of human relations. "This maturing island paradise," he said, "may yet demonstrate to a shaken and skeptical world that people can live together in harmony." □

### 'Black Power' Stance

Two Methodist bishops are among more than 40 Negro religious leaders from 17 states who recently released a statement aimed at healing the breach among civil rights workers on the explosive "black power" issue.

They are Bishops Charles F. Golden of Nashville, and Noah W. Moore, Jr., of Houston, both Central Jurisdiction episcopal leaders.

The statement, formulated by a group convened by the Commission on Religion and Race of the National



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Council of Churches, expressed alarm over a "fundamental distortion" in the black-power controversy, and called on the U.S. government to give first priority to rebuilding slum sections of cities.

The churchmen refused to take sides in the "black power" debate, adding that "we deplore the overt violence of riots but we believe it is more important to focus on the real sources of these eruptions."

The clergy statement, urging governmental strengthening of civil rights laws, declared that the group could not agree with "those who say we must cease expressing concern for the acquisition of power lest we endanger the gains already made."

Dr. Benjamin F. Payton, Jr., director of the NCC race unit, commented on the "gross imbalance" of power between Negroes and whites. This and the resultant distortion of the "black power" term, he said, is responsible for the widespread assumption that "white people are justified in getting what they want through the use of power, but that Negro Americans must . . . make their appeal only through conscience."

## Open Virginia College

Methodism's newest college opened its first academic session September 12 in Norfolk-Virginia Beach, Va.

Virginia Wesleyan College is coeducational, liberal arts oriented, and is patterned after the Jeffersonian concept of living and learning in academic villages.

President of the new college is Lambuth M. Clarke, vice-president for development for the past eight years at Randolph-Macon College, one of Methodism's oldest colleges.

## Study MUST Financing

A bold new urban retraining venture, unveiled last January by the Methodist Board of Missions, has hit a snag in asking permission to seek \$5.8 million yearly to finance the nationwide project.

This summer, the Methodist Commission on Promotion and Cultivation voted to continue study on whether the Methodist United Service Training program qualifies for funds through the Advance Special Plan of giving.

MUST is designed to enlist, train, and deploy ministers for serving in urbanized America. (Methodist United project is not to be confused with the Metropolitan Urban Service Training, also called MUST, which is a Methodist-initiated but ecumenically sponsored project with similar goals now underway in New York City.)

The action for further study came

on recommendation of a special committee headed by Dr. O. L. Hathaway of Durham, N.C.

Reporting for the study committee, Bishop Hazen G. Werner of New York and Hong Kong, who is chairman of the Advance Specials committee, said that more time was needed to carefully consider a program of such importance and scope. A decision is expected in January.

The proposed program has drawn some criticism because other boards and agencies were not more directly involved in its planning. Some observers believe the program must be drastically revised in order to win support from some high-ranking officials who fear that it might undercut or detract from existing Methodist programs.

## Laymen Form Foundation

A new Laymen's Foundation to handle funds of individuals or institutions to produce income for special programs in Methodist laymen's work has been formed by the denomination's Board of Lay Activities.

Under consideration for several years, the foundation is expected to manage funds and also to receive gifts, annuities, trusts, and bequests. W. Carroll Beatty of Hyattsville, Md., was named chairman.

In other actions, the board completed a reorganization of its staff, and approved the scheduling of a national workshop on laymen's work in February, 1967, and a national stewardship seminar the next month.

In his annual report, board General Secretary Dr. Robert G. Mayfield said it was imperative that a serious study be made of lay activities in light of new cultural patterns, particularly urbanization.

Bishop Earl G. Hunt, Jr., told 2,000 persons at a Southeastern Jurisdiction lay conference, held in conjunction with the general board meeting at Lake Junaluska, N.C., that Methodism in the South must make "measurable progress" toward integrating the all-white jurisdiction and the Negro Central Jurisdiction.

The Charlotte, N.C., bishop said Methodism has a right to expect such progress if the Southern segment is to be permitted to pursue integration on a voluntary basis.

## Philippines Take Autonomy

After a year's study to determine the best structure for Methodism in the Philippines, delegates to the Philippines Central Conference meeting have voted overwhelmingly for an "affiliated autonomous structure" within worldwide Methodism.

This would replace their present status as an overseas conference of

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**ac-mite** (ak/mīt), *n.* a rare pyroxene ferric iron silicate, NaFe(Si<sub>2</sub>O<sub>6</sub>), for rocks. [*< Gk akm(ē) sharp point +*  
**Ac-mon** (ak/mōn), *n.* *Class. Myth* Diomedes who was changed into Aphrodite.

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A CALL for the economically developed nations of the world to devote at least 1 percent of their gross national product to aid poor nations was made this summer by Christian theologians and laymen meeting in Geneva, Switzerland.

The gathering, sponsored by the World Council of Churches, was called the World Conference on Church and Society and was attended by 410 delegates from 70 nations. It was the first worldwide ecumenical meeting in 30 years convened to deal with relationships of church and society. Participants discussed the revolutionary world we live in, how the churches might come to understand anew how God is acting in secular processes, and how Christians might respond to God's action.

The conference's call for Christians to urge their fellow citizens and governments to increase their aid for economic development of emerging nations was made after lengthy debate. Some speakers held that a goal of 2 percent (of gross national product) was more realistic to world needs than the 1 percent figure adopted.

At a dramatic point in the debate, British economist Barbara Ward demanded: "Why, at the moment when we can incinerate this planet, have we also been given the means to feed the human race and lift it up? And if we don't do it, and when we come to see God ultimately . . . and he says, 'Did you feed them, and did you give them drink? Did you clothe them? Did you shelter them?' and we say, 'Sorry, Lord, but we did give 0.3 percent of our gross national product,' I don't think it will be enough!"

Miss Ward's impassioned plea demonstrated the conference's focus on three main issues: (1) modern technology and how it can contribute to human liberation, economic well-being, and social justice; (2) the need for accelerated economic development in Asia, Africa, and Latin America; and (3) the struggle for world peace.

In opening remarks, Dr. W. A. Visser 't Hooft, retiring general secretary of the World Council, told the delegates:

"We know that the hopes we entertained concerning the rapid closing of the gap between affluent and non-affluent societies are not being realized. We know that unless a profound change takes place in the thought and action of the developed nations, the world will become increasingly divided between a northern part getting richer than is good for its soul and a southern part which will continue to be plagued by poverty and probably even by widespread and acute famine."

# The Rich Man- Poor Man Gap

By THOMAS C. ODEN  
Professor of Theology and Ethics  
Phillips University, Enid, Okla.

**A major ecumenical conference focuses on the problem of have-not nations, and proposes greater sharing of wealth as one way of reducing world tensions.**

Although the conference found it difficult to come to a common understanding of the problems it discussed or how to solve them, it did discover that genuine dialogue is possible between Christians of widely differing cultural backgrounds. Participants from Western countries learned to see themselves in a new way through the vigorous contributions of delegates from developing nations. Most American participants were shocked to see themselves mirrored—sometimes distortedly, sometimes realistically—by Latin American and African minds.

A larger proportion of participants came from Africa, Asia, and Latin America than in any previous ecumenical world meeting. The influence of these representatives from the "third world" of developing southern continents, in contrast to East-West patterns, was decisive. In fact, Western participants often were surprised to find themselves joined and supported by Russian Orthodox and Eastern European delegations. On some issues, Easterners and Westerners representing older, more stable societies seemed to have more in common with each other than with the more volatile and revolutionary voices from Latin America and Africa.

Significantly, too, the meeting in Geneva was the first major ecumenical conference in which most of the participants were laymen. Drawing upon the rich experience of lay theologians in science, education, industry, political action, and research, the conference findings, not surprisingly, were highly concrete and explicit.

As Christians, we have long been committed to working for the transformation of society, but usually we have done this by quiet efforts, work-

ing through and by the rules of established institutions. Today, however, a significant number of those who are dedicated to the service of Christ and neighbor assume a more radical position. They do not deny the value of tradition or of social order, but they are searching for a new strategy by which to bring about basic social changes without too much delay.

Speaking from Chicago at the height of that city's summer racial violence, Dr. Martin Luther King told the Geneva conference that violence is "self-defeating and self-destructive" as a means of social change. Dr. King had been scheduled to deliver a major sermon in Geneva. Instead, it was delivered by tape and television to hearers in Europe. It had a profound impact on the conference precisely at a time when some Latin American participants were proposing that violent change was the only realistic road to social justice in their "closed" societies.

The empty pulpit of the Cathedral of St. Pierre, from which Dr. King's voice came by tape, constituted a dramatic symbol that the church must be "where the action is," and his insistence that violence can lead only to an "era of chaos and bitterness" was an important corrective to the more revolutionary mentality of some conference participants.

Authorized to "examine anew the theological and ethical criteria for Christian social concern," the four sections of the conference focused on these themes: economic and social development in a world perspective; the function of the state in a revolutionary age; structures of international cooperation; and man and community in changing societies.

The World Conference on Church and Society was asked to speak *to*, not *for*, the World Council and its 222 member churches. It was authorized to receive reports and commend them to the churches, to make recommendations to the World Council, and to issue statements in its own name. Its aim, thus, was not to legislate for the churches but to help define goals and methods of Christian action and witness in a revolutionary world. Its report will be read widely by those trying to understand the church's responsibility to society. The report already has been compared in importance with the Second Vatican Council's document *The Church in the Modern World*. (Eight official Roman Catholic observers took part in the Geneva meeting.)

Plans now are being laid for an American Conference on Church and Society, to be held in Detroit, Mich., in 1967 as a followup to this summer's world event. □



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The Methodist Church of the United States. Final implementation of the conference's decision will be taken at its next meeting in February, 1967.

In recommending autonomy, a study commission stated that this would not mean withdrawal of support from "our friends abroad," but rather would make possible freedom in planning, development of leadership, and close ties with other churches.

Because of theological and polity differences, the commission rejected an alternative structure based on union with other denominations.

The United Church of Christ of the Philippines, formed in 1948, is the leading Protestant denomination on the islands. It is an amalgamation of four U.S. churches, including the Evangelical United Brethren.

## Only a Passing Fad?

"Wait a few years before joining the First Church of Christ Atheist. By that time the alarms and excursions will have shifted to another part of the campus."

Thus Dr. Albert C. Outler, theologian at Perkins School of Theology, Southern Methodist University, advised Emory University graduates recently. Historic Christianity is still very much a live option for men who aim to be free and fit for freedom, he maintained.

Referring to the radical theology of the "death of God" movement, Dr. Outler said it is "considerably more coherent to be a fine old-fashioned honest-to-God atheist than one of the newer models." He expressed surprise "at how much of a flap so small a minority of radical theologians has stirred up in the church."

Methodist conviction, he said, is that persuasion and not arbitrary action is the Christian man's safeguard against error and "the academy can police itself far more safely and reliably than external force ever can."

But this means, said Dr. Outler, we must "evaluate theological radicalism with the same concern for balance that we have long had toward its opposite—fundamentalism. . . . In our time and atmosphere, a faith in the living God is neither easy nor pat."

## Upgrade Hospital Status

Brewster Hospital in Jacksonville, Fla., a Methodist facility for Negro patients, was closed September 1. Plans are to reopen it as the Methodist Hospital of Jacksonville, a non-profit institution of high quality, serving the entire community.

Now that other Jacksonville hospitals are integrated and Negroes are admitted to them, Brewster's original

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purpose has been achieved. Community leaders stress that its facilities are still badly needed, however, particularly in light of Medicare.

Methodist Board of Missions officials have been authorized to negotiate a lease of \$1 per year for use of the Brewster buildings, valued at more than \$2 million, by the new hospital.

The board will contribute \$60,000 a year to the new hospital for five years. Jacksonville authorities will seek \$1 million to \$1.5 million to improve and renovate Brewster and raise its capacity from 160 to 195 beds.

## **Auction Aids Merger**

Three Methodist congregations in Boston, facing dwindling memberships by an exodus to the suburbs, recently conducted an auction netting a nest egg of \$3,000 for building a single new church.

Items auctioned included furnishings from the churches' sanctuaries, parsonages, and educational units. There were a 700-pound bell, antique clocks, and even birdcages.

Norwell Free Methodist Church and Marshfield Methodist Church, two newly formed congregations, bought the pews, hymnals, choir risers, and chairs. A secondhand store in Quincy bid successfully for a mountain of books from the libraries of the three churches and their members—including several John Wesley volumes.

## **Ecumenical Navaho Council**

Methodism is joining nine other Protestant denominations and the Roman Catholic Church to form a

Navaho Ecumenical Council.

Purpose of the council is to provide channels of communication for planning a joint strategy among churches which work on the largest Indian reservation, covering parts of Arizona, New Mexico, and Utah.

Preparatory work for the Navaho Ecumenical Council will be handled by a provisional committee which includes tribal representatives and members of participating churches.

At a three-day consultation called by the Department of Indian Work of the National Council of Churches and the National Bureau of Catholic Indian Missions, church leaders commended the U.S. Bureau of Indian Affairs for suggesting the formation of a National Indian Affairs Committee, and urged Congress to involve Indian Americans in drafting legislation affecting them.

## **Goats for Korean Pastors**

Thanks to 200 milk goats donated by Christians in the United States, a number of rural Methodist pastors in South Korea are being helped to support themselves.

Dean and Marjorie Schowengerdt of Reserve, Kans., Methodist missionaries in Korea for 14 years, report that for each goat received, the first female offspring will go to another worthy church and pastor.

Pastors receiving the animals from the first shipment attended a church-sponsored institute on goat husbandry, said the Schowengerdts.

Heifer Project, Inc., of the West Coast, solicited support from local churches, civic clubs, and interested individuals to send the goats. It is



A record number of 2,755 persons participated in Methodism's Washington Study Program during the past year, but it took this MYF-sponsored interfaith group from Cotulla, Texas, to manage a personal interview with President Johnson at the White House. But, then, the youth and their counselors had a few "extras" working for them: (1) they all live in or near the town where the President once taught school; (2) the father of one girl, Orfalinda Garcia, was one of Mr. Johnson's pupils; and (3) Rene Anguiano, kneeling at left, brought along his pen sketch of the Cotulla school to present to its most famous former teacher.



backed by 17 Protestant denominations, Roman Catholics, Jews, and various service clubs, foundations, and agricultural groups.

Since its founding in 1944, the project has shipped all kinds of livestock and poultry—from donkeys to ducklings—to 84 different countries.

### Record Giving by Women

Methodist women throughout the United States will have given \$175,000 to a special offering in connection with the 25th anniversary assembly of the Woman's Society of Christian Service and the Wesleyan Service Guild when all gifts have been counted.

That is the prediction of Miss Florence Little of New York, chief financial officer of the women's organization. The offering will be the largest received in connection with any of the seven quadrennial assemblies, she says.

All the 1966 assembly offering will help provide funds for pension payments to retired missionaries and deaconesses. At present, about 675 such retired workers will benefit.

### Create Oceania Conference

In Oceania, formerly called the South Sea Islands, Christians have created a regional ecumenical alliance of 4 million people and founded an interdenominational graduate seminary.

The new Pacific Conference of Churches is similar to the East Asia Christian Conference and the All-Africa Churches Conference. About 99 percent of Oceania's population is Christian and 85 percent of these are Methodists. [See *Oceania: Paradise With Problems*, January, page 32.]

Islanders also celebrated the founding of the Pacific Theological College in Suva, Fiji. Methodism will support the college venture with a one-year \$20,000 grant.

Most of the Methodist churches in Oceania (which includes the islands of Fiji, Tonga, Samoa, and others) stem from efforts of Australian and New Zealand missionaries.

### Filmstrip Wins Award

One Methodist Publishing House filmstrip won the 1966 American Film Festival's top award in the religion and ethics category, while five others were awarded honorable mention certificates.

*Dealing With Conflict*, the blue-ribbon award winner, was released a few months ago for use in Methodist vacation church schools and portrays fifth and sixth-grade children in various experiences.

Honorable mention recognition went to *Into All the World; Jesus of*

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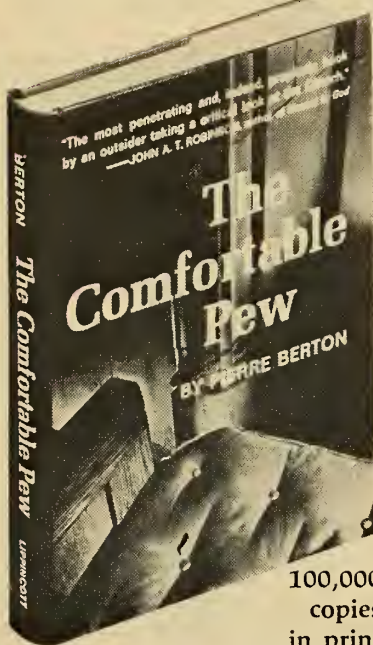
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*Nazareth; Out of the Land of Egypt; Paul; Prisoner for Christ; and The Treasure in the Temple.* All the filmstrips were produced by Graded Press.

More than 850 films and filmstrips were entered in 44 categories of the festival, which was held in New York and sponsored by the Education Film Library Association.

### New Mozambique Clinic

Methodists of Mozambique, Africa, have dedicated a new clinic at the Chicue mission center, the first of several planned units of the Stauffacher Memorial Hospital.

The hospital name honors the late Dr. Charles J. Stauffacher of Madison, Wis., pioneer Methodist medical missionary to Mozambique. His widow, a nurse, was present for the ceremony.

The new clinic was built by about \$35,000 in Advance Special gifts sent by Methodists of the Defiance District in Ohio. Under construction are two infirmaries with a total of 64 beds.

The hospital complex, which already serves 4,700 patients yearly, is developing under Dr. Robert L. Simpson, a young missionary doctor from Mayfield, Ky., and Bluffton, Ind. He has headed Methodist medical work in Mozambique since 1958.

### Australian Theater-Church

The Central Methodist Mission's \$750,000 "church in a theater" was dedicated in Sydney, Australia, as a place of worship, lecture hall, and film auditorium at ceremonies presided

over by Dr. Alan Walker, mission director.

The theater replaces one used since 1908 by the mission and destroyed by fire in 1964. Dr. Walker, noted preacher and evangelist, said the theater was built to attract persons who do not attend worship services and hesitate to enter a regular church.

Dr. Walker said, "If we were building for the church, we would build a church. If we are building for the people, for the world, . . . we build a theater."

The Central Mission, oldest and largest Methodist church in Australia, maintains a bold program of evangelism and social witness in downtown Sydney, and operates 14 homes, hostels, and hospitals.

### Emphasize Mental Health

One person in 10 at some time suffers mental illness. Do churches and church people care? Do they care enough?

These questions are the backbone of a 1966-67 program seeking to involve Methodist churches and annual conferences in increasing the effectiveness of Methodist ministry to the disturbed and the alcoholic.

Of prime concern is encouraging congregations to examine how their worship, preaching, and education relate to the "emotional wholeness of persons."

Cosponsors of the program, *Focus on Mental Health*, are the Methodist Boards of Christian Social Concerns and of Hospitals and Homes. National involvement mainly will be in

## Century Club: 10 Years Later

"Everybody for miles around Sanford, Me., knows—and loves—Sarah Gowen." Thus began the story of the first Century Club member in the April, 1957, issue of TOGETHER.

Mrs. Gowen, now deceased, is one of 425 Methodist centenarians who have been recognized by TOGETHER in its first 10 years of publication. A recent check showed that well over 100 members of the Century Club are still alive. Some of them are surprisingly spry and active.

Interestingly, the oldest living member of the Century Club is a man named Young—109-year-old Roten Alonzo (Doc) Young of Springfield, Mo. Runnerup is Mrs. Ione D. Fitch of Center Square, N.Y., who is 108. Two 107-year-olds are Mrs. Sarah Garrow of San Jose, Calif., and Mrs. Sarah Roberts of Hardin, Mont.

One Methodist bishop is well into his second century. Bishop Herbert Welch of New York City will be 104 on November 7.

Century Club nominations by rela-

tives, friends, and ministers have come from every state except Virginia, Alaska, and Hawaii. One senior member of the Century Club was a Methodist in Australia who died recently at the age of 113. Joining the elite circle this month are:

- Mrs. Eliza Davis, 101, Mahomet, Ill.
- Mrs. Emma Formwalt, 100, Uniontown, Md.
- Mrs. Selinda Gano, 100, Frenchtown, N.J.
- Mrs. Mae Hicks, 100, Pepin, Wis.
- Fred V. Mills, 100, Cloverdale, Ind.
- Miss Mary Oates, 100, Fort Dodge, Iowa.
- Enoch Reed, 100, Imboden, Ark.
- Mrs. Hattie J. Stark, 100, Mishawaka, Ind.
- Mrs. Zua J. Stivers, 100, Ripley, Ohio.

In submitting nominations for the Century Club, please include the nominee's present address, date of birth, name of the church where the centenarian is a member, and its location.





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**W**HAT DO you do when you have specially invited 400 guests to your church to hear Dr. Martin Luther King, Jr., and then, the day before, he cancels his appearance because of rioting in Chicago?

This was the problem the World Council of Churches faced in Switzerland last summer. As part of its Conference on Church and Society, it had scheduled Dr. King to preach at a special worship service in Geneva's Cathedral of St. Pierre. Not only were thousands of worshippers expected but the service was to be televised live over Eurovision with an expected audience of 50 million.

When word came that Dr. King could not be present, staff members of the National Council of Churches and CBS News immediately went into action. Calls went to CBS in New York and to its Chicago station, WBBM, and also to the Church Federation in Chicago. Only hours later, at 10:30 a.m. Chicago time, Dr. King was standing before a CBS camera, delivering his sermon. The film just made an American Airlines flight to New York, where it was transferred to Swissair. It arrived in Zurich at 7:30 a.m., and was taken immediately to a laboratory for processing.

At 10 a.m. (4 a.m. Chicago time), the worship service began. When it was time for the sermon, 50 million European viewers saw first an empty pulpit in the cathedral, then saw Dr. Martin Luther King preaching from a Chicago pulpit. Through the marvels of television and jet aircraft, it was possible—at least figuratively—for Dr. King to be in two places at the same time!

The conference was called to consider the church's response to the political, economic, and technological revolutions of our time. The impact of mass media upon our society drew considerable comment, particularly following the Martin Luther King incident.

At one point in the conference, a study section reported that "in a society dominated by technology, the media of mass communication

play such a role that it is necessary to consider themselves as a 'fourth power' alongside executive, legislative, and judicial power."

In its final report, the conference said: "It is important that this power should not be irresponsibly used. Christians should be prepared to involve themselves creatively in these media, that there may be achieved the control exercised by a citizenry who will have enough knowledge to recognize any deceptions placed by professional persuaders and the illusions involved in TV 'images.'"

In my opinion, that at least involves responsible stewardship of viewing time so that Christians in concert can influence that most sacred of cows, the ratings—particularly at the opening of this new TV season.

Among the worthwhile specials scheduled for this month are:

**Sept. 15, 16, 9-11 p.m., EDT, on CBS**—television premier of *The Music Man*, presented in two parts on succeeding evenings.

**Sept. 18, 6:30-7:30 p.m. EDT, on NBC**—*The Overcrowded Sky*, about traffic jams in a jet age.

**Sept. 21, 10-11 p.m., EDT, on ABC**—*Dare I Weep, Dare I Mourn* is John LeCarre's original ironic story set in cold-war Germany, East and West, starring James Mason. This is second in the *ABC STAGE 67* series.

**Sept. 25, 6:30-7:30 p.m., EDT, on NBC**—is the premier of a reincarnated Bell Telephone Hour featuring a series of musical documentaries. This first is a visit to the Spoleto Festival of Two Worlds.

**Sept. 28, 10-11 p.m., EDT, on ABC**—*Olympus 7-0000*, a *Stage 67* musical play on foibles of men and gods encountering college football.

**Oct. 2, 6:30-7:30 p.m., EDT, on NBC**—*The Campaign and the Candidates*.

**Oct. 5, 10-11 p.m., EDT, on ABC**—Producer-Host Jack Paar reflectively explores the many-faceted universality of *The Kennedy Wit*.

**Oct. 9, 10-11 p.m., EDT, on CBS**—a special starring Carol Burnett.

**Oct. 16, 6:30-7:30 p.m., EDT, on NBC**—*Hungary 10 Years Later* features Robert Bourkholtzer who covered the revolt a decade ago. □

the form of assistance to local churches and regional conferences.

In addition to encouraging self-evaluation relating to the emotional and spiritual stability of members, the boards are emphasizing the need for projects to promote better community health services, recruiting volunteers for hospitals, and establishing pastoral counseling services.

A church that cares "will look for human need, will find it, will meet it," says Dr. Dale White of the Board of Christian Social Concerns.

The church has a head start in this goal, according to a congressional study-committee survey. It found that 43 percent of those who seek counseling help go to a minister, and that pastors play a strategic role in referring parishioners and others elsewhere for more specialized help.

### Water Wells for India

Well-drilling equipment, a gift of Methodists and other church groups in Ohio, has arrived in Indore of India's Madhya Pradesh state, one of many spots suffering water shortage.

Drilling apparatus, hoists, vehicles, and tools valued at \$100,000 were shipped by the Christian Rural Overseas Program (CROP) of the Ohio Council of Churches.

Dr. Clyde N. Rogers, a Methodist minister representing Church World Service, led dedication ceremonies at the Orrville, Ohio, plant where the drilling equipment was built. Plans now are underway for Ohio churches to raise funds to ship 500 tons of fertilizer to increase food supplies and fight hunger in India.

### To Train Peace Corps

Boston University has been awarded a federal contract of \$250,000 to train 119 persons for service in the Peace Corps, according to Dr. Harold C. Case, president of the Methodist-related school.

The project, involving 10 weeks of preparation, will train corps volunteers for duties in colleges in northern Nigeria and the Cameroons. Those who complete the course in the university's African studies center will arrive in Africa in September to begin two years of service.

### Wives War on Loneliness

They found the young mother unconscious in her San Diego apartment, and her baby on the floor, eating garbage. The husband was in Viet Nam, and she was so nervous and lonely that medical attention was needed.

This tragic scene led First Methodist Church in nearby National City, Calif., to organize a Service Wives Club to foster friendship and concern



stretching beyond one hour on Sunday.

Now some 30 servicemen's wives meet every other week at the church to share their problems, frustrations, hobbies, and fellowship. The group has helped in projects such as baking and decorating birthday cakes for patients at Balboa Naval Hospital. With the number of Viet Nam wounded growing, the Navy wives plan also to take patients on field trips and picnics.

### Reduce College Control

The Southern California-Arizona Methodist Conference has voted to reduce participation in the affairs and administration of California Western University at San Diego.

A study committee reported to conference delegates that any further delay on the matter "would be disastrous economically, and would mean acceptance of financial responsibility" by the church beyond the conference's resources.

Church officials voiced a hope to maintain some relationship with the university, which started in the early 1950s, but the one-year study made it clear that a reduction in church control was inevitable.

### Methodists in the News

John L. Hereford of Shreveport, La., former advertising man and chamber of commerce executive, is the new director of Methodist Men, a liaison post with the Methodist Board of Lay Activities.

Miss Linda Leafdale, of Thermopolis, Wyo., a music major at the University of Wyoming, won the "Miss Congeniality" award in the Miss USA competition in Miami, Fla.

Mrs. Young Nai Kim Kang, one of 11 Christian women leaders overseas who visited the United States for five months earlier this year, has been elected to the top Methodist women's office in her native Korea.

**DEATHS:** Judge Benjamin H. Littleton, prominent layman and longtime treasurer of the former Methodist Board of Temperance, Washington, D.C. . . . William M. Cooley, partner in a Park Ridge, Ill., firm which has designed many award-winning churches, who was serving his second term as president of the National Guild of Religious Architecture. . . . Mrs. James C. Baker, wife of retired Bishop Baker, Claremont, Calif. . . . Charles Goethe, conservationist-author-philanthropist, and a founder of the California Council of Churches, at Sacramento.

## "be specific!"

### is not always good advice

Today it's wiser to be general.

When the world spun more slowly, and political change was so gradual as to be almost imperceptible, those who purchased annuities for lifetime income could safely elect specific mission projects to benefit after their deaths. One could designate \$2,000 to build a clinic in Borneo or \$5,000 for a church in Rhodesia, and rejoice that after death

his Christian stewardship would be perpetuated just as he had planned.

Today, the upheavals of independence and national self-determination frequently make it impossible for such specific projects to be carried out. The wise annuitant selects a **field of service**, and leaves the specifics in the hands of the astute administrators of the World Division.



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## WATCH OUT FOR THE OTHER GUY

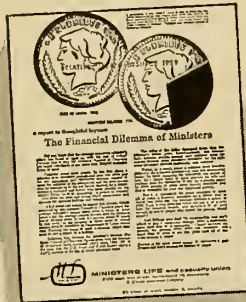


Just being in the right isn't enough. Nearly half the drivers in fatal collisions are in the right. Drive defensively—as if your life depended on it. (It does.)

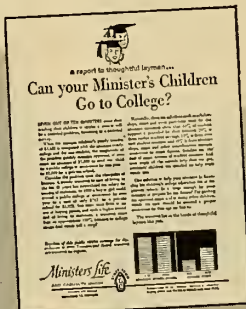
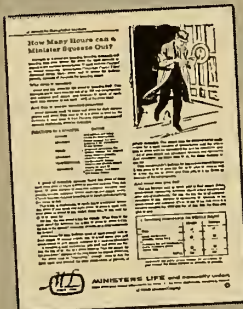
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# Which of these is your Minister's biggest problem?

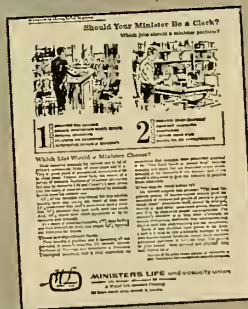
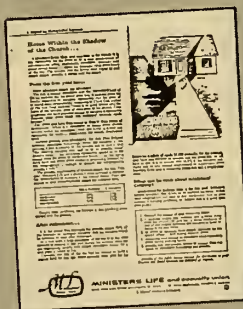


**FAMILY FINANCES...ENCROACHMENT ON TIME...COLLEGE FOR CHILDREN  
RETIREMENT HOUSING..."CLERICAL" DEMANDS...PROFESSIONAL EXPENSES...AUTOMOBILE AND TRAVEL EXPENSES...RECRUITMENT OF VOLUNTEERS**

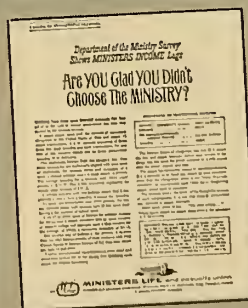


Since 1958, Ministers Life has been conducting surveys among ministers to determine their practical problems and to discover what can be done about them.

As you would expect, family finances lead the list. Ministers' salaries haven't kept up with the cost of living index and two-thirds of the nation's 200,000 ministers are in debt.



Other major problems center around the many extraneous demands on his time; his concern that his children should attend a college; a need for housing after retirement; non-professional clerical duties around the church; the professional expenses of books, attendance at church conventions and automobile upkeep; a deepening concern over lay stewardship of both money and time.



Repeated research indicates that the situation is slowly improving. *And it will continue to improve in direct proportion to the concern of laymen who will take a hand with these problems in their local churches.* Can your minister count on you to take the necessary steps?

Reprints of this public service message for distribution to your Trustees and Board Members are available on request.



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# Reflections on an Anniversary

THERE IS nothing quite so dull as listening to shoptalk—if you don't work in that shop. But we're going to indulge anyway. Our hard-line editorial judgment has been temporarily pushed aside by sentiment. For this issue marks TOGETHER's 10th anniversary.

Those of us who have been with the magazine all or most of these years find this hard to grasp. Individually and as a staff, we just don't feel that much older. Surely part of this is because each succeeding issue offers all the challenge of a fresh beginning. And these are exciting times to be in religious journalism. Amid all the uncertainty and upheaval in both church and society generally, we believe the Christian faith—and TOGETHER, which represents it—can offer some guidelines. So our task is never dull, never inconsequential, never done.

Editorial dreams and enthusiasms, of course, count for nothing unless they are conveyed to the reader. Hence our success is for you to determine on the basis of the evidence: 120 issues containing some 9,600 pages. But to say that we have published some 6,500 articles and features; some 7,750 illustrations; and something approaching 8 million words is to beg the question of impact. For if at least some of that material did not really hit home with you, did not add information or interpretation or inspiration, then we have failed.

We rejoice that so many readers feel so deeply about this publication. Some, however, misunderstand our purpose and policy. For clarification, let us address some of the more common misconceptions:

1. *TOGETHER does not speak for The Methodist Church.* It is an official general magazine of our denomination, but the views on these pages are ours, as editors, or those of authors. Only the General Conference can speak for The Methodist Church.

2. *As editors, we aim not to please, but rather to affect.* If we published only material that you agreed with, the magazine would be innocuous and meaningless.

3. *We don't believe in neutrality.* In this age, responsible people cannot afford the luxury of detachment, of not making up their minds. Too much is happening too fast, and too much is at stake. This applies equally to church magazines and editors; we are compelled to make up our minds about today's real issues and act on our decisions.

Partly for this reason, we sometimes will carry opinionated articles without giving equal space in the same issue to those who disagree—which other times we will do. It is impossible always to balance opinions. Even so, our pages always are open to intelligent counterexpressions within the framework of the Christian community—as our *Letters* columns show. So if you don't agree with us or with authors, speak up!

4. *We don't elaim perfection.* No one knows our faults and flops better than we—and when we are inclined to forget, readers can be counted on to keep us humble. But this doesn't stop us from going ahead, doing what we feel we must on the basis of the best information and thought available.

Against this background, then, what can you expect of TOGETHER in the months ahead?

First, *a publication that has a personality.* You may or may not find it to your liking, but at least we hope to present a fairly clear image of what we believe in. These times, we are convinced, demand a vigorous editorial approach; frittering around the edges of the real issues confronting Christians would be irresponsible. So TOGETHER will deal with controversy and will dig at uncomfortable questions. We may not have neat, easy solutions, but there can be no answers at all until the problems are laid bare.

Second, *expect this magazine to be on the forward edge of contemporary thought and action.* You will be exposed to some of the newer ideas and experiments in church life, concepts which may indicate directions for the future. We present such things because they must be considered, even though some may fall flat. We don't necessarily endorse each new idea; our hope is simply that you will give each a fair hearing and then make up your own mind.

Third, *expect us to assume that you have other, quicker, and better sources of information about what is happening in the world.* Thanks to the continuing communications revolution, each of us is pelted with information we scarcely can absorb, much less make sense of. A lot of it is useful; a lot more is nonsense. This is even more reason for a periodical such as TOGETHER: it attempts to consider information and events from the context of the Christian faith—a fixed point of reference all too few communications media have. If this magazine accomplishes nothing else, we hope it assists you in understanding and interpreting—as Christians—what is happening around you.

Fourth, *expect TOGETHER to continue to change.* We do not edit by formula, for we know of no formula that keeps a periodical timely and relevant. Like any living thing, a magazine stays alive only by constant evolution and growth, by being responsive to what happens around it. If we have any formula, that's it.

Finally, *expect us to do our job as editors with honesty, openness, and integrity.* Those are stock words, the kind you expect to be wheeled out on an occasion such as this. We use them only because we can't think of suitable substitutes—and because they do describe how we try to operate. We do not take our work lightly; we cannot be detached and impersonal about it. If one day it is said that we erred, let it also be said that we cared.

So much for shoptalk. Perhaps some of this will help you understand some of the thinking that goes into each issue of TOGETHER. We have said little, really, about what the magazine has done in its first 10 years; instead, we have indicated what we hope to do in the future, and why. But this is as it should be. As a fellow magazine editor often used to say, "Nothing we have done in the past ever will be good enough again."

We'll never quite measure up to our own hopes and dreams, but we're going to give it a good try.

—YOUR EDITORS





Shaken faith need not leave you afraid to doubt.  
But doubt is not the end of the quest for truth in a world  
that offers bigger and better frustrations than ever.

# The Courage to Doubt

By ROBERT H. HAMILL, Dean  
Marsh Chapel, Boston University

UNTIL RECENTLY, Mr. Normal Christian felt sinful. Today he feels skeptical and suspicious. He is empty of guilt and filled instead with doubt. I personally share this change. I, too, feel more plagued with questions than with regrets.

A kind of nightmare haunts me time and time again. I look out upon this living, busy world, and I see no reflection of its Creator. It is as though I am looking into a mirror but cannot see my own face. Something has gone blank. God seems silent, absent, or dead.

I know a man, for instance, who fought in the First World War, whose son was killed in the Second War, and whose grandson now is fighting in Viet Nam. This man wants to know where I can find God in all that.

And I think of the young couple who called me to conduct the funeral of their 10-year-old daughter, a bright and wonderful child, who had "choked up" from the anesthesia during a tonsillectomy, and died in the operating room. They asked what I had to say about God, and I wondered.

## *Scientific Doubt*

Almost daily we confront new evidence that shakes our faith. From science, each of us learns that he is but a dwarfed pygmy in a tremendous universe, a momentary flash soon to be extinguished, living on a little speck of sand which itself is doomed to death. Recently the Mount Palomar telescope located another "quasar," an object that emits enormous energy and

is so far distant that light from it began its journey some 10 to 30 *billion* years ago and is just now getting here! How can the God who created that, the Power that sustains such immensities, possibly care about me, much less number the hairs of my head? Or notice when a sparrow falls?

Such new evidence intensifies the old, perplexing question: Is there any meaning in a universe where God is not apparent, but evil is? The more thoughtful we try to become, the more anxious we feel. Life seems empty and adrift. We find no authority we are prepared to trust. We live without enthusiasm, without joy.

From time to time, I get the uncomfortable feeling that I am creating God in my image, as the ancient Greeks argued that horses and cattle would create gods in their own images if they could. Freud said we make God in the image of our father; thus religion becomes a prop for weak personalities, an experience which persons and mankind pass through on their way from infancy to maturity.

At other times, I know I am too comfortable to be a true follower of Him who had no place to lay His head, and I wonder why I keep trying to fool myself that I am.

Then, on other days, I talk with the lawyer, the journalist, the lab technician, and other secular people, and I know there is no evidence for God which satisfies their minds, trained as they are to look for



proof. Yet proofs for God do not prove; they merely give reasons for the faith already in a man!

And every day, as I read the newspaper, evil seems more apparent than good. In the end, some disease fells every man who survives poverty, famine, hurricane, and man's inhumanity to man; and the cross stands naked against the sky telling of the time when the Best was killed at the hand of the worst, leaving Truth forever on the scaffold and wrong forever on the throne.

In the face of all this, it seems to me proper and necessary that I question my inherited faith. I reject easy answers, and I yearn to find truth that will stand up.

Tom Sawyer was told that if he buried his marbles they would reproduce and multiply, so he buried five of them and spoke an incantation over the spot. But when he dug them up, he found only five. "His faith was shaken to the foundations," said Mark Twain.

Boyish faith has to be shaken, but it is sad work. The simple church-school religion of our childhood is not sufficient for most of us as adults, but I have to confess also that there is no joy in feeling now that I'm farther from heaven than when I was a boy. Yet I am now east on the course of doubt; I cannot turn back. Nor would I if I could.

When doubt is serious, and not merely a casual game, it scrutinizes the juvenile faith and the popular religion of our time. Like the Bible itself, doubt holds up the golden calf of self-interest, the popular Baal eults of prosperity, the easy conscience of David and of Ananias, the cheap grace of men with tassled robes praying on the street corners in a loud voice. Doubt says they are all phony. The only faith that can stand up over the years is a faith that literally holds nothing too sacred to question, nothing off limits to doubt. Call this the systematic, scientific doubt. Intellectual doubt!

### *The Inner, Where-I-Live Doubt*

There is a deeper, more personal doubt. "Existential," it can be called. It is the doubt expressed by the father who brought his epileptic son to Jesus, and told of the years of torment the boy had suffered, and then cried out in desperation, "If you can do anything, have pity on us and help us!" (Mark 9:22.)

The old man doubted. "If you can . . ." He was afraid that demons and despair really do have the last word. Epilepsy, men believed, was caused by demons; therefore, he doubted that anything could be done about it. "Perhaps the whole scheme of things is epileptic," Dr. George A. Buttrick speculated. Perhaps demons are god. That thought torments every thinking person sometime or another. Pulpit and pew, skeptic and believer—everyone doubts.

Of all the classic Christian statements on doubt, I find St. Augustine's *Confessions* the most helpful; perhaps because I, too, am troubled with obstinate doubt. I do not find belief easy. Secular life has its own charm. I am suspicious of piety. I have never found it easy to subdue the passions, to bring an honest mind and a disciplined soul—yet these are prerequisite to a high faith. Therefore, I find Augustine a kindred spirit. I say, with him:

"To thee, O Lord, I should have lifted up my mind for thee to give it relief, but neither had I the will nor the power to do so. And the difficulty was greater because, when I thought of thee, nothing real and substantial presented itself to my mind."

Who has not tasted that bitter experience?

I said I am suspicious of piety—indeed, my own piety most of all. Prayer, for instance. As a pastor I have to pray, and often. I pray as a duty, several times a day, when calling on the sick and elderly.

But sometimes I feel like a ham radio operator. I turn on the switch, let the tubes warm up, tune onto the proper wave length, speak up my own call letters, talk out into space, and wonder if anyone is listening. Laymen expect so much from prayer! And I wonder whether they are just superstitious, or whether their experience verifies their confidence. I wonder.

Then again, I am terribly tormented when I let myself get distracted while conducting public worship, or celebrating Holy Communion. I know that priests of ancient days, in other religions, conducted similar rituals, and I wonder whether mine has more validity than theirs. Then Harvey Cox's words trouble me: ". . . much like old soldiers in the dress uniform of some forgotten war." Am I like that? You see, I am suspicious of piety.

### *"God Is Dead"*

Many years ago the German philosopher Nietzsche announced that "God is dead." In our day, several "death of God" theologians tell us about the absence of God. Multitudes of people feel that God, if not dead or absent, is at least silent. Bonhoeffer says God is teaching us that we can get along very well without Him. These thinkers are pointing out that the secular world has a life of its own, with freedom and independence. God does not tamper with things, nor interfere with our work. We are on our own.

Despite my respect for this daring kind of thought, I think we must beware. It seems to be saying, "We humans are no longer aware of God. Therefore, God is dead."

This says a great deal about the speaker, but really says nothing about God. If I am deaf to my neighbor speaking, that does not prove that he is either speechless or nonexistent. Just because God is not as obvious as a billboard is no proof he is only a mirage. Perhaps he does not speak in shouting voice; perhaps we do not hear him in thunder or conscience. But that does not write his obituary or dig his grave.

### *Doubt as a Form of Escape*

The trouble is more likely where Isaiah found it. He told his people, in effect: "Your sins have separated you from God and your iniquities have hid his face from you." It is not what God has done but what I have done that separates him from me. Who shall come to know God and stand in his presence? "He who has clean hands and a pure heart," declared the psalmist. And we have it upon authority of no less than Jesus himself that it is the pure in heart who shall see God.

Ah, that is my trouble! The older I get, the more I



recognize that doubt can be a tricky thing: it can be camouflaged for disobedience. It is easy to exaggerate the intellectual difficulties of belief in order to escape the moral demands. Augustine confessed to this; he quarreled with doctrine because he was not prepared to give up his concubine and drunken revelries. Doubt can be a form of cool detachment which rejects the biblical stories in order to reject the biblical demand for justice and compassion.

Students come to me and begin by saying they are troubled about the Virgin Birth, or the creation myth. As I hear them out, I often find that their real trouble lies much deeper. At last they get around to confessing what it is—often some guilt they have no way to cure and some impulse they have no power to change. Doubt can be used to whitewash guilt.

But it need not be so. Albert Schweitzer was often accused of being heretical. He did not hold the orthodox concept of God; he questioned the efficacy of prayer and the deity of Christ, the Sacraments and Atonement and Resurrection. But who can match his compassion and self-sacrifice? Who practices more faithfully his kind of prayer, a "spiritual inner surrender to the Infinite Being that gives my wretched existence its meaning and riches?" Who has greater reverence for life? For Dr. Schweitzer, doubt was no escape from the demands of the living God.

#### *The Doubter Can Be Forgiven*

The one great thing I have learned about doubt is this: It need not ruin my life. Even the denial of God need not cut me off from God, for the doubter can be justified as well as the sinner. Indeed, I do not stand before God boasting of my good deeds, nor of my correct beliefs. Neither my virtue nor my orthodoxy earns me God's favor. Just as I can be forgiven my sins, so I can be forgiven my doubts. After all, the main thing is not my hold on God but his hold on me. Not my choosing him, but his choosing me.

Over in London there is a club where men gather for their spot of tea. In the company was an atheist who often turned the conversation to his own jibes and complaints, and made a nuisance of himself. One day there appeared on the bulletin board this bit of doggerel:

*We've heard in language highly spiced  
That Crowe does not believe in Christ;  
But what we really want to know,  
Is whether Christ believes in Crowe.*

That is the question: not what we believe about him but what he believes about us. On this single affirmation—that Christ does believe in Crowe, the atheist; that God does care for me regardless of what I believe about God; that God was in Christ reconciling—on this single conviction all Christian people unite, and on all else we keep cautious and uncommitted. On this single great affirmation we face our doubts and live through them.

I believe that even a profound disbeliever has qualities that God respects. Almost every college has its "campus atheist," some man whom others treat with

an indulgent smile. I know of one such man who showed up at all religious meetings open to the public, including the lectures of a visiting theologian. He attended all the lectures, even the chapel service. He raised objections and threw himself heart and soul into the controversy. He was a self-styled atheist, but he was obsessed, literally obsessed, with the things of God. His passion was the passion of faith curiously inverted.

And yet, his very denial of God was, strangely enough, testimony to God's reality and power at work in him. Those who were conventionally pious on that campus had lost the sense of excitement at things divine which the old man, for all his unbelief, still retained. I do believe, as Luther said years ago, that God prefers the angry shout of the atheist to the prattle of the pious.

I have long since ceased to downgrade the man who feels there is no God. Nor do I despair of myself when I, too, feel that life is all one dirty trick—for at that very moment I may be closer to God than in my moments of contentment. As long as I doubt, I am at least concerned.

When all my illusions are blasted, all my answers shattered, then I am ready for the courage that is given to those who take life seriously and make it their absolute concern.

#### *The Function of Doubt*

Perhaps we should have in our churches an "Order of St. Thomas the Doubter," a company of people who take as their patron saint that disciple who doubted the appearance of Christ and would not believe. "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe" (John 20:25). Thomas wanted a kind of proof that is not available to us—but Thomas *cared*. He cared intensely. That made him one of the 12, and one of the saints.

In our story, the father of the epileptic boy flung his doubts on God. He exclaimed, "I believe; help my unbelief!" (Mark 9:24.) It is nobler to fling your doubts on God than to splatter them on your neighbors, as Dr. Buttrick put it. Only God himself can ever cure my doubts about him. If I pray, I open up my life to God. I find mercy for my sins, but also clarification for my doubts. Augustine said it: "A man doubts, therefore God is."

In the experience of doubt, I find something of God's grace, because doubting clarifies my thinking, topples my false idols, renews my respect for the truth—and there I find forgiveness and understanding. If you doubt for the sake of truth, *if you disbelieve in God for God's sake*, you are justified by your faith, because through doubt God is able to renew your authentic life. If you have the courage to doubt, then you may find God in that very moment when all known assertions about God have lost their appeal.

This is your experience of death and resurrection: the death of every certainty, and the rebirth of assurance that lies beyond any formulated belief. For if you have faith to doubt, God will find you—and you will find God at last. □



# WHEN A WOMAN REACHES 30

By GENE PIERCE YOUNG

... life takes on perspective for her. She learns that the world is not her oyster, that her greatest joy may be in fanning the flames of others, and that the saving priority is, always, God.

A 30TH BIRTHDAY is startling! I had been going along, calmly unconscious of my age-clock ticking away. Then suddenly it gave a resounding bong—and I was no longer in my 20s. Those 10 years had disappeared. Vanished!

There was none of this finality when I left my teens. Then I was vulnerable with hope, fascinated at being alive. I could discuss anything with immodest authority. People were either vital or inane. Love was reckless rapture or unspeakable agony. All things were black or white.

At 20, I could squander time and emotion because there was always more. Life promised endless tomorrows, endless time to explore them. But at 30, ahhh! Suddenly I know we cannot forever begin anew. The time has come to ration desires, recognize limitations, unify goals, collect fewer experiences and more satisfactions. I have begun to know genuine regret for things I might have done that I did not do.

At 20, anything was possible. At 30, I know it is not. I know I must live abundantly in spite of circumstances as well as because of them. Success no longer depends on the approval of the world around me but on the peace of my world within. Failure is not degrading, as I thought proudly at 20. It is a part of life no one escapes.

Today, at 30, I begin to seek meaning in the process of life, not in its end product. I admit I am an imperfect person in an imperfect world, and I must adjust my sights.

The stock market of my expectations is bound to fluctuate, but the steadiness of my being depends on the quality of my outlook and the core of my existence.

In Mark 4:7 are these words: "Other seed fell among thorns and the thorns grew up and choked it, and it yielded no grain." This was life pictured for us by Jesus. At 30, for the first time, I realize its significance. Life needs a saving priority.

But what should this be? Jesus told us: "Seek ye first the kingdom of God" (Matthew 6:33 KJV).

Psychologists distinguish for us what is "marginal" and what is "focal" in our attention. When we are intent on a book, we may be marginally aware of the temperature of the room, the ticking of a clock. But as the book becomes more interesting, these marginal impressions are dimmed.

At 30, it is time to decide what is to be marginal and what is to be focal, and to begin to direct my efforts accordingly. Church begins to take on a new dimension, a saving priority. When I was a newcomer, it offered me many new friendships. I met people I otherwise would not have known—people who have given me wise counsel and lasting friendships. Already, I have reaffirmed my faith many times over in the face of another generation's ability to accept despair and defeat with Christian grace. The examples of my church friends have brought me to new concepts of the responsibility of motherhood.

With this new urge to eliminate marginals and concentrate on the focal, I hope I will be willing to forego the luxury of criticism for understanding. Now I want to see a man for how he lives rather than for what he says or how he says it. Instead of being impressed by the shape of his head, the style of his clothes, or how I would like to change him, I want now to look at the width of his heart, the shape of his spirit, the style of his destiny.

The more I study the church, the more deeply aware I am of its greatness. Faulty as it is, there is at work in it, silently and purposefully, a divine element.

Outwardly, the church is an organization, a doctrine, a set of beliefs, a group of people. It holds services of worship, classes of instruction, and periods of fellowship, it reaches out with missions, and it does social-service work in the community. When we add up these marginal scores they point to the only focal point of our lives, the only saving priority—God.

At 30 plus, I warm to each new avenue of salvation. I know that only love and work matter. I have shed all my dreams of setting the world on fire. I know I am to think with my head, feel with my heart, and receive my greatest joy in fanning others' flames.

With the help of the Lord, I hope to sail into the 40s complete and triumphant, rather than dejected and alone beside insufficient middle-aged fires. I can and I will, with the Lord my saving priority. □



# The Rush Gordons of Meridian, Mississippi



EIGHT YEARS ago Rush Gordon was an unskilled worker who carried customers' trays to the tables of a Meridian, Miss., cafeteria. Today, still in Meridian, he does silk-screen processing, a type of printing, by which signs are produced.

His rise to a more-skilled type of work started on the job at the cafeteria. Howard Vance Collum, owner of the silk-screen firm and now his boss, used to dine there with his wife on occasion and noticed Rush's alertness, energy, and buoyant personality.

"If you ever find you don't like the hours or something here," he told Rush one day, "I'd sure like to have you come to work for me."

Within three weeks a change of the cafeteria's management brought Rush to Mr. Collum, saying, "I'd like to hear what you have to offer."

Now, as the only full-time employee in the shop of the Collum Sign Company, 33-year-old Rush likes his job, and his employer likes his work. While Collum is busy doing the art work and getting new business, Rush handles all reorders for signs, locating the right stencil for the correct silk screen, matching the ink, and putting out the finished products. In addition to doing the silk-screening, he keeps the shop clean and makes deliveries around town in the company's aged pickup truck.

At home, a 10-minute drive from the sign company, Ruth Gordon keeps an orderly household for her husband and three sons. Occasionally she enlists the help of Rush and the two older boys, Joseph 10, and David, 8. (Two-year-old Paul still spends much of his time in the playhouse his father made for the boys from an unused chicken house in their backyard.) "The boys are good at washing blinds, and it really helps," says Mrs. Gordon. "They also dust the furniture and keep the yard picked up."

The seven-room cinder-block home, which the Gordons are purchasing on contract, is adequate to

*The Gordons—Ruth, Rush, and their three boys—live in one of the better houses on Meridian's east side, a seven-room dwelling of cinder-block construction.*





*On his job at a Meridian sign company, Rush does silk-screening, a form of printing. Besides this, he drives a delivery truck and keeps the shop tidy while his employer handles art work and sales.*

their needs—and better than most on Meridian's east side, where some houses could only be called models of shantytown. The homes of white and Negro families are intermixed in some blocks, but their children go to separate schools. (Meridian school officials are seeking to comply with the U.S. Supreme Court's 1954 desegregation order, a necessary requirement to qualify for badly needed federal-aid funds.)

The Gordons have few complaints about the education their boys receive in Negro schools. David, for his part, loves every minute of it because he idolizes his teacher at East End School. It is a good school, the parents agree, and the building is in a reasonably good state of repair. Discipline is at least as good as that in any average suburban situation, and last year there were only 26 students in David's class. But there are first-grade dropouts, and some youngsters do not enroll until they are 10 years old.

Firm but loving in discipline of their sons at home, Rush and Ruth Gordon respect the value of education. Rush himself quit school to do odd jobs after finishing the eighth grade, and for a time he was a chauffeur. By the time Ruth was in high school, the two became attracted to each other, although they had been acquainted for a long while because their families had lived close together.

"I started going out with him," says Ruth, "then he began asking me to marry him when I was in the

*The Gordons are active in new Wesley Chapel. Ruth is familiar with The Methodist Hymnal because she leads a youth choir and is pianist in three churches.*







*Rush, lay leader at Wesley Chapel, speaks at Tabernacle Methodist in a service honoring their pastor's third anniversary on the four-point charge. Significant for the times is a Christ figure with bleeding wounds.*

11th grade. I told him to wait until I finished high school. So I got out in May and we were married that August."

Ruth is talented in music and makes good use of her gift in the church. She is pianist for three congregations, including Wesley Chapel Methodist, where the family are members and where she directs a youth choir. In addition, she is chairman of the commission on missions and director of youth work for the Meridian District of the Central Jurisdiction. A Methodist since boyhood, Rush is lay leader at Wesley Chapel and a member of the official board. Ruth used to be a Baptist but joined her husband's church after their marriage in 1954.

The church is a very real part of their lives. Says Rush: "I always felt that regardless of your color or education, you can get by in life. We get along real good, and I always give the credit to God."

The Gordons live simply. What Rush earns might not be considered a good wage by national standards, but living costs are low in Meridian. "We're not complaining," says Rush.

He owns a secondhand car, but the family seldom travels far. Last summer Rush and the older boys did go to Pensacola, Fla., for a day where they lunched with the man who once owned the cafeteria and employed him. Rush also has attended Methodist laymen's retreats at the Gulfside Assembly grounds near Waveland, Miss.

Rush thinks he and Ruth could go to a local, unsegregated movie theater without incident, but he

adds, "We've been married 12 years, and it's been that long since we've been to a movie. Of course, the drive-in theaters always have been open to the public."

Rush and Ruth registered to vote before the federal voting-rights bill was enacted last year. Although interested in politics "as citizens and Christians," they have not always voted. Rush has never had any trouble with law-enforcement officials and thinks some Negroes and whites bring trouble on themselves. "Some of the fellows say they've been roughed up by the police just for being drunk," he says. "But I can think of more than one occasion that my wife and I saw a drunk lying in the middle of the road. I feel that people like that are better off in jail because if I had run over him, I would have been charged with manslaughter." Rush feels that Meridian's chief problem is "too many liquor joints"—despite the fact that until recently Mississippi was officially a dry state.

"I would say that we have a good relationship between Negroes and whites," he says. "I never had any trouble, and always got along well. If I needed a favor, I've always been able to get it."

Not everybody born around Meridian readily concedes that there is no trouble for Negroes. Yet, some who have visited Northern cities know they would not be fully accepted there either.

As one Meridian Negro puts it, "I couldn't live up north either. The people would let us live there, but not next door to them. Besides, our friends are here. Maybe we'll stay here for the sake of the generations coming up."

—NEWMAN CRYER





*About to get tackled, 10-year-old Joseph, eldest Gordon son, runs with the ball in a neighborhood game. The chain-link fence gives the yard sanctuary—and keeps Rennie, the Gordons' dog, from running loose. At East End School, David, eight, finds fascination in the story of a caged leopard.*

*Ruth is a frequent hostess to visiting neighbors around the old-fashioned swing in their front yard. Sometimes the older boys and their dad slip away for fishing at the water reservoir three miles out of town.*





Don't be afraid you'll spoil your child if you spare the rod. Rather, your child needs to be guided, lovingly and patiently, to find his identity and to use his own will responsibly.

# Modern Parenthood's Radical About-face

By DAVID R. MACE, Executive Director  
American Association of Marriage Counselors

I TALK often with parents, individually and in groups, and I find many of them perplexed, bewildered, anxious, and struggling with feelings of inadequacy. When I try to find out why, there are many reasons. But almost always there is one basic cause—they do not understand that the *task of modern parenthood has undergone a radical change*.

To make the point as forcefully as I can, let me quote some words of Susanna Wesley, mother of John and Charles Wesley, the great English Methodist leaders of the 18th century. Susanna was a highly conscientious and well-organized mother. She had to be, because she presented her husband Samuel with something like a score of children. Here is what she said:

"In order to form the minds of children, the first thing to be done is to conquer their will and bring them to an obedient temper. To inform the understanding is a work of time, and must, with children, proceed by slow degrees as they are able to bear it; but the subduing of the will is a thing that must be done at once; and the sooner the better."

In essence, what she was saying is that a child must be reduced to complete submission, then subjected to indoctrination. Notice the words she used. The child is to be conquered, subjected; then he is

told what he must believe, up to the limit of what he can endure. It all sounds uncomfortably like what we have heard about communist brainwashing tactics.

I don't want to be unfair to Susanna Wesley. She was a successful mother, and she raised distinguished sons. I'm sure there was love in her heart toward her brood, and that she carried out her stern task with compassion and mercy. But when she spoke of what she conceived her duty as a parent to be, what she said is unmistakably clear.

Until quite recently, parenthood was thought of as modeling clay. A child was seen as a lump of raw material that had to be pummeled into a well-behaved adult. It was fatal to let him go his own way, to exercise his own will. If you could shape him with gentle kneading, that was fine. But if not, stronger measures had to be used. To spare the rod, the Bible says, is to spoil the child. A disobedient child had to be beaten into submission—for his own good—and any means was legitimate to attain this goal.

It didn't always work. Children of stubborn spirit would not suffer their wills to be broken. They rebelled, and often they were disowned, cast out. The parents did not feel that this was failure on their part. They said the child was incorrigibly evil. They often

blamed his heredity, and talked about "bad seed."

If all this sounds startling to you, you're simply out of touch with history. This was, without question, the traditional concept of child rearing. I could pile illustration upon illustration.

Today we do not believe that a child's will has to be broken. We believe a child has to be helped to use his own will, to find his own unique identity, to take responsibility for himself, to guide his life by inner controls. And we try, patiently and lovingly, to teach him this.

We do so because we now understand that a child is not a lump of clay but a person. In growing up, he passes through a wonderful, unfolding process of development, and it is unreasonable to expect of him more than he is able to achieve at the particular stage he has reached. The modern parent sees himself not as a potter but as a gardener—weeding and watering the soil, letting the sun shine on the tiny plant, providing the right materials so that it can slowly, in its own way and in its own time, come to flower.

And we do it because we have dreamed a great dream—that human society will function best, not when men and women are dominated by authority and hedged about by rigid rule, but when they



are trusted with freedom and autonomy, given a sense of individual worth and dignity because they are children of God. We call this dream democracy.

Confronted with these two patterns of parenthood, which would you choose? You really don't *have* any choice. A child brought up to unquestioning obedience today would be a tragic misfit in our free, open culture.

In the light of all that is involved, I believe modern parents are, on the whole, doing very well indeed.

And if they could just grasp clearly the fact that they are involved in the most exciting experiment in the world's history, I believe they might feel much less confused and inadequate.

Let's face some of the difficulties. Without a doubt, the switch to the new pattern is difficult. Throughout history parents have learned their job, not from books or courses but by unconsciously assimilating what their own parents did, and then repeating it with their own children. Have you ever caught yourself using the very words your parents used on you?

But when the task is different, obviously, the old patterns won't work. This is where we modern parents get into trouble. We try the new, co-operative way of dealing with our children. But when this doesn't seem effective, we become emotional—angry, unsure of ourselves, anxious—and in desperation we swing back to our inherited patterns and pummel the clay. But that isn't effective either. So we get confused, and our children get confused, and all the joy goes out of parenthood. This has happened to thousands of American parents. They have lost confidence, lost control, lost hope.

A good deal of our trouble is that we don't clearly understand what the new kind of parenthood is all about. The old way is clear, simple, straightforward. The new way seems complicated, and half the time we're not sure what we're supposed to be doing.

A very common error is assuming that discipline is not part of the new approach. In Japan, in the earlier years after World War

II, many people told me they had tried democracy and it didn't work. When I asked them what they meant, they said, "Well, we've tried letting children do what they like, and they become delinquent."

But democracy isn't just letting people do what they like. Freedom is good; but it mustn't be allowed to be grossly misused. It can be positively disastrous if you're not yet able to match it with appropriate responsibility. So the task of raising children is to surround them with a protective framework of discipline until they can develop self-discipline. Then the protective fences can be taken down. And modern parenthood, as I see it, is a co-operative enterprise between parent and child, the parent giving the child more and more freedom as the child learns to handle it responsibly.

ONE word we often completely misunderstand is "permissiveness." We think of it as being the opposite of authority. But the two go together. Every child needs, for his healthy development, both authority and permissiveness. You only can get permission from a person who is in authority. So when I am permissive with my child, I am relaxing my authority, not abandoning it. I remain in control. And my child needs to know this, or he will suffer from insecurity. Children don't want indulgent parents who surrender all authority. They despise such parents.

But how is this different from Susanna Wesley? It is radically different. My authority as a parent is not used to subdue and indoctrinate the child but for the very opposite purpose—to support the child as he ventures to act and think for himself. The object is not to procure obedience but to establish self-control.

What is all important is that the child, as well as the parent, should clearly understand what is going on. There can be no co-operation unless my child sees it as such. This means I can't fall back on the old refuge of parental infallibility. Of course, I'm likely to be right more often than the child. But I won't *always* be right. And I must be

ready to admit it when I see myself to have been wrong—and to make amends. To say that this undermines my authority is nonsense. I can think of no occasion when I was more aware of my children's respect than when I had to admit I had made a mistake. This convinced them that I was sincere, and helped them to trust me at other times when I felt I had no alternative but to lay down the law.

This kind of parenthood is really exciting, really rewarding. It brings its distressing moments, but not as many as the other kind does. It means keeping the lines of communication open, and that involves time. But could time be better spent? I think it means (it did for me) trusting the child's sense of justice, and not imposing a punishment unless the child agrees that it is fair. It means recognizing that you are a fallible human being, and that your child sometimes sees more clearly than you do.

The great task of parenthood today consists in parents and children frankly recognizing together that they live in a very complex and bewildering, but also a very exciting and challenging world; in contracting to work together, in mutual love and trust, to find the worthwhile things in life, and to help each other to seek for truth and to struggle toward integrity; in recognizing that mistakes are inevitable, and that we shall surely make plenty. But we can learn from our mistakes and go on and do better next time.

Are you finding parenthood a burden? Are the responsibilities getting you down? It need not be so. This can be the best, the most rewarding experience of your life.

Sit down and take a good, hard look at your concept of what you're trying to do. Ask yourself in all seriousness whether your goals are clear. Then get some real conversation—two-way conversation—going with your child. Open up the lines of communication! Plunge into the task of real co-operation! Stop feeling helpless and incompetent.

You may never be the perfect parent. But put all you've got into being the best parent you can be—and enjoying it! □



Forty-one years ago, world attention focused on two famed personalities as Fundamentalism and Science clashed in a sweltering Tennessee courtroom. Both men are dead now—the silver-tongued ‘Great Commoner’ who believed, and the brilliant Chicago criminal lawyer who doubted—but . . .

# The Monkey Trial Isn't Over Yet!

By ROBERT L. GILDEA

Director, Methodist Information, Indiana Area

A VERY old joke concerns the monkey that was seen one day reading both Darwin's *Origin of Species* and the Holy Bible. A passerby, noting that the monkey obviously was perplexed, asked why and received this reply: “Because after reading both these books, I don't know whether I'm my brother's keeper or my keeper's brother.”

Admittedly, the story is no sidesplitter, but in some American communities these days it is not funny at all. These are areas torn anew by an old controversy—whether the theory of evolution, including the notion that man has descended from a lower order of animal life, may be taught in public schools.

Since Charles Darwin first gave evolution its scientific respectability more than a hundred years ago, some religious groups have argued that it is incompatible with the Genesis account of creation. They affirm the biblical story as scientific and historical fact.

Through the years they have fought to bar the evolutionary thesis from the classroom, or, failing that, to assure that it will be given no better than equal credence alongside the biblical version.

For most Americans, the issue was resolved in 1925 in a humid Dayton, Tenn., courtroom. The so-called “monkey trial” focused national attention on John T. Scopes, a high-school science teacher who



*At the height of the Scopes trial, William Jennings Bryan preached in a Methodist church in Dayton, Tenn. Note the familiar palm-leaf fan.*

refused to obey a state law against teaching about evolution in public schools. After a week of dramatic debate between William Jennings Bryan and Clarence Darrow, Genesis seemed thoroughly discredited as a scientific explanation of creation.

Public opinion to the contrary, thousands of religious fundamentalists persist to this day in the belief that, in six 24-hour days, God created the universe, including

man in his present state. They condemn the idea of evolution as an atheistic effort to destroy belief in God's creative power and man's place as a unique creature made from a divine mold.

Thus, in 1966 we see the fundamentalists rushing to defend a 1928 Arkansas law prohibiting the teaching of evolution—more specifically, the teaching that man has descended from lower animals.

A lower court has ruled in favor



of Mrs. Susan Epperson, a 24-year-old biology teacher, who filed suit earlier this year to challenge the constitutionality of the law.

Arkansas Attorney General Bruce Bennett, who defended the law as a bulwark against atheism, is preparing to appeal the ruling to the Arkansas Supreme Court. The issue surely will end up before the U.S. Supreme Court since both Attorney General Bennett and Mrs. Epperson's attorney, Eugene Warren, have promised to take an appeal to the nation's highest court.

The battle began this year when Mrs. Epperson, a biology teacher at Little Rock's Central High School, pointed out to the Arkansas Educational Association that for her to teach from the textbook provided in the school would be a violation of the state law.

According to Bennett, Mrs. Epperson actually would not have been prosecuted. The law never had been enforced in 38 years, although most Arkansas schools use textbooks explaining the Darwinian theory. Nevertheless, the AEA agreed with Mrs. Epperson that a suit should be filed to test whether the Arkansas law conflicted with guarantees of freedom of speech in the First Amendment of the U.S. Constitution. The AEA joined her in seeking a declaratory judgment.

The attorney general undertook defense of the law on grounds that the state's people have a right to determine educational policies, including the prohibition against teaching an unpopular theory. He counted on massive public support for his effort, but he soon found only a few conservative religious groups lined up behind him.

Mrs. Epperson, meanwhile, drew backing from education leaders and ministers of the mainstream denominations. Prominent Little Rock clergy, for example, joined in a statement that "to use the Bible to support an irrational and archaic concept of static and undeveloping creationism is not only to misunderstand the meaning of the Book of Genesis, but to do God and religion a disservice by making both enemies of scientific advancement and academic freedom."

Mrs. Epperson's attorney argued in chancery court that the law is an

unreasonable restriction. "By making it a criminal act to make available any book which even mentions the theory of evolution, the law could be used to bar even the dictionary from the classroom," Warren contended.

Bennett shied away from theological issues and focused his case on the "home rule" principle.

Mrs. Epperson won the first round when Judge Murray Reed declared, "The law restricts the freedom to learn and the freedom to teach by banning a theory that is not a hazard to the safety, health, and morals of the community."

MEANWHILE, fundamentalists in Carmel, Ind., a small suburb of Indianapolis, are seeking to prohibit the teaching of evolution by appealing, strangely enough, to the principles outlined by the U.S. Supreme Court when it eliminated prayer and Bible-reading in public schools. Their strategy is implied in the name of the organization formed to fight evolution—Committee for Academic Freedom in School Curriculum.

Noting that the Supreme Court has barred religious acts in public schools because they are offensive to minority groups, the Carmel anti-evolutionists claim they are offended by science courses which ignore the biblical account. Evolution is an unproved hypothesis, they argue, and, therefore, is a belief accepted on faith. As such, it must be treated no better than their faith in the accuracy of Genesis.

Strong backing for the committee has come from the editorial pages of *The Indianapolis News* and its young, ultraconservative editor, M. Stanton Evans. Never one to pass up a chance to spank liberals, secularists, and the Supreme Court, Evans has editorialized that "those who do not believe in evolution should not be subjected to the propagation of this theory as though it were a fact."

The issue, Evans argues, is not whether the views of the antievolutionists are in fact incompatible with what is being taught in the classroom but whether some members of the community *think* they are incompatible.

The committee, meanwhile, goes about its work by running sympathetic candidates for the Carmel school board and by buying library books which emphasize the biblical account of creation.

The Carmel pattern is being duplicated in scores of small communities—and occasionally even in a major city like Phoenix, Ariz.

What accounts for such stubborn opposition to the theory of evolution? Why is overwhelming scientific evidence supporting the theory rejected outright? What is the basic conflict between evolution and Genesis? Answers to these questions require a probe into the past.

The idea of evolution may be traced back to the days of Aristotle and Lucretius, but it remained for Darwin in the 19th century to compile indisputable evidence to document the theory.

Evolutionists contend that plants and animals have changed dramatically through the ages and that the process continues today. It means, in effect, that modern-day creatures are the much-changed descendants of others which lived thousands—even millions—of years ago.

The *fact* of change cannot be denied, but the *how* is disputed among scientists even today. Darwin attempted to explain these changes with the theory of "natural selection."

In the struggle for existence, Darwin claimed, some creatures are able to cope with their environment and live. Over the years certain changes occur in these creatures which make existence less of a struggle. Meanwhile, other creatures unable to meet these challenges simply fade out of existence. Another 19th-century figure, Herbert Spencer, later coined the phrase "survival of the fittest" to summarize Darwin's thesis.

Beginning first with a handwritten, 35-page abstract in 1842, Darwin gradually enlarged his evidence over the next 17 years. *Origin of Species* (the short form of the long, unwieldy title *On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*) was published in 1859.

The concept for which Darwin



is best known—the theory that man descended from some form of ape-life—is not mentioned in *Origin*. He saved that for a later work for fear this shocking idea would cause the whole evolutionary idea to be rejected. But not unexpectedly, Darwin's thesis was challenged immediately by church leaders who saw in it rejection of traditional teaching that God created man in his own image.

The issue is aptly described by Mortimer Adler: "According to Darwinian theory of man's kinship with apes, man differs from ape only in degree, not in kind . . . Genesis insists upon a certain discontinuity between man and all other forms of life on earth. On this question, the Bible and biology cannot both be right."

Churchmen chose the weapon of ridicule, and in an 1860 debate Bishop Samuel Wilberforce asked Darwin's friend Thomas Huxley, "Was it through your grandfather or your grandmother that you claim descent from a monkey?"

Huxley, grandfather of modern scientist Sir Julian Huxley, was equal to the occasion: "I would not be ashamed to have a monkey for an ancestor, but I would be ashamed to be connected with a man who used great gifts to obscure the truth." Huxley then proceeded to bury the bishop and his followers under an avalanche of irrefutable scientific data.

The Darwinian thesis caught on rapidly and, by the end of the 19th century, biologists were almost unanimously agreed on the fact of evolution, if not on Darwin's idea of "natural selection." More thoughtful religious leaders also were convinced of the theory's truth and began to question whether the church really had any stake in a particular account of creation. Theological ideas gradually were revised to incorporate the new knowledge.

Churchmen began to accept the fact that the Bible is not a scientific book. Persons seeking accurate information on the age of the earth and on how plants and animals developed were advised to consult textbooks on astronomy, geology, paleontology, and other sciences. Biblical scholars began to explain

the language of Genesis as a symbolic account of creation by primitive people lacking scientific skill to describe it in any other terms. The real point of Genesis, they argued, is not that God made the world in the manner described but that a divine creative force is behind it. Source, not method, they said, is the writer's objective.

Even the Roman Catholic Church, often regarded as the most willing to cling to old traditions, started to teach that the church can accept any scientific theory of biological development.

The victory for science was made easier by a 19th-century development within the church—the advent of *biblical criticism*. Caught up in the scientific spirit of the age, religious scholars pored over ancient manuscripts to seek new answers about the relation of biblical books to each other, how they were written, when, by whom, and the writers' purposes.

THE upshot of the prolonged study was abandonment of belief in the Bible as an errorless record of divine revelation. The Bible came to be regarded as a human book written by well-meaning men who included in it widely different understandings of God. In an effort to explain their religious experiences, biblical writers included legends and myths which often contradicted each other as well as historical facts.

This revolution in religious thought naturally had its repercussions. The fundamentalist movement emerged at the turn of the century to defend traditional teachings, including infallibility of the Scriptures, and the collision course of science and orthodoxy reached its climax in the Scopes trial.

Dayton, Tenn., was not the first battleground for William Jennings Bryan, pride of the fundamentalists, and Clarence Darrow, spokesman for the scientific view. They had crossed swords before but never with such intensity—or publicity.

In 1923, for example, Bryan disputed some university professors, offering through the *Chicago Tribune* \$100 to any one of them who

would swear he was descended from an ape. Darrow replied, again through the *Tribune*, with a list of 50 questions for Bryan—all of which he was to answer on the witness stand two years later.

Darrow's victory was assured in Dayton when he persuaded Bryan, the prosecutor, to testify as an expert witness on the Bible. Through intense questioning about conflicts between scientific evidence and the Bible, Darrow revealed Bryan to be a close-minded zealot who refused even to examine data disputing his own view. Bryan, who died five days after the trial, became a lonely and rejected figure, ridiculed even by some of his most ardent admirers. After Dayton, fundamentalism was finished as a major influence in American religious life.

The Scopes trial did not resolve all the issues between science and religion. They have not yet come to terms, for example, on the place of man in the evolutionary process—his uniqueness as an intelligent being. Nor can we say that religion always has retreated before science. Science, for example, has never made serious inroads against the belief in a supreme, creative force behind the universe.

Thus, the primary thrust of Genesis—to prove that creation did not happen by accident—still stands. The fundamentalists, however, cannot be content with this view. They persist in their defense of the inerrancy of Scripture in the face of all evidence to the contrary. Defeat of the evolutionary theory is vital to them. It is a battle they cannot lose without losing the war.

In a 1925 postmortem on the Dayton trial, Frank R. Kent of the *New Republic* wrote: "To think seriously of convincing these people . . . of the soundness of evolutionary theory as opposed to the Bible is fantastic, futile, foolish. Scientific facts that clash with the Bible are to them mere ammunition for the devil in his war against God. They not only cannot be convinced, they cannot be weakened."

Those caught up in recent episodes like the Epperson case in Arkansas are convinced that the situation has not changed much in 40 years! □



# These Are the EUBs

By PAIGE CARLIN  
Managing Editor



NOT SINCE 1939, when three main branches of their church were reunited, have the “people called Methodists” faced a more significant ecumenical decision.

Next month—November 8 to 12 in Chicago—some 850 General Conference delegates will make the first key decision on proposed union of The Methodist Church with the Evangelical United Brethren denomination. Meeting at the same time and in the same building—the huge Conrad Hilton Hotel—about 425 EUB General Conference delegates also will vote on the proposal.

If both General Conferences adopt the Plan of Union by required majorities, and if it is approved also by Methodist and EUB annual conferences at their meetings in 1967, union will take place in 1968. The new denomination, presumably to be called “The United Methodist Church,” would be a body with upward of 12 million members in about 45 countries. In the United States alone it would bring together 750,000 Evangelical United Brethren and 10,300,000 Methodists.

In some parts of the United States, Methodists have little firsthand knowledge of the EUBs because this denomination is not represented in many communities where Methodists live. This is true especially

in Southern states, New England, and parts of the Far West. By contrast, Methodists of Pennsylvania, Ohio, Indiana, and other Midwestern states recognize at a glance the yellow and black roadside marker pictured above as the emblem which announces an EUB church in their neighborhoods. In these states, such signs are numerous.

To help Methodists become better acquainted with their proposed partners in denominational marriage, TOGETHER presents on this and the following 14 pages a series of pictures and texts which introduce the Evangelical United Brethren Church and its history, its organizational system, and examples of its work both in this country and other parts of the world.

The distribution of EUB membership in the United States and Canada, shown by the map on page 34, gives easy clues to the church's historical development. It could hardly be accidental that so large a proportion of present-day EUBs are concentrated in a few states. The figures clearly delineate the trek of EUB forefathers across the North American Continent. And since most of those pioneers were of German extraction, present membership is highest in areas where early German settlement was greatest.

Pennsylvania, a state where many German immigrants settled on their arrival from Europe, was the





*Philip William Otterbein (left) and Jacob Albright were founders of the two original EUB streams. With Martin Boehm, Otterbein established the United Brethren in 1800. A meeting of Albright and his followers in 1803 began the Evangelical Association.*



*Old Otterbein EUB Church, built in 1786, is the oldest church building now standing in Baltimore. Earlier, in 1772, a small chapel on the site was loaned to Methodists to organize their Lovely Lane congregation. Bishop Francis Ashbury often visited here.*

birthplace of the denomination and is still the home state of more than one fourth of all EUBs.

Pictured below and on the facing page are two historic EUB buildings, both of which would be listed with Methodism's 12 chief historic sites as shrines of the new United Methodist Church. The fact that the EUBs have two "mother" churches is basic to their history, for it was not until November 16, 1946, that the present EUB Church was formed by union of what had been the Church of the United Brethren in Christ and the Evangelical Church.

Slightly the older of the two, the United Brethren branch grew from the work of two men—Philip William Otterbein and Martin Boehm. Otterbein, a well-educated German Reformed minister, came to the United States as a 27-year-old missionary, assuming as his first American pastorate the German Reformed congregation of Lancaster, Pa. He moved later to the German Evangelical Reformed Church of Baltimore, Md., which he served for 40 years until his death in 1813. The brick church built under his leadership there in 1786 has been known affectionately for years as Old Otterbein Church.

Martin Boehm was Otterbein's opposite number. A native Pennsylvanian descended from Swiss Mennonite stock, Boehm was a man of little formal education. In a Mennonite pattern of the time, he was chosen by lot in 1756 to be pastor of his church in Lancaster County. Overwhelmed by the responsibility at first, he later achieved assurance of "new life, new thoughts, new faith, new love," and set off preaching in German-speaking communities of Pennsylvania, Maryland, and Virginia.

Otterbein and Boehm first met on Pentecost Sunday, probably in 1767, at the picturesque location shown on this month's cover—Isaac Long's barn near Neffsville, Pa., just north of Lancaster. Boehm was preaching at a meeting in the barn when Otterbein entered, listened, and was stirred by the message. At the close of the service he went forward to embrace Boehm with the exclamation: "Wir sind Bruder!" (We are brothers!). Their friendship was lasting, but it was not until 1800 that the United Brethren organization was formed with Otterbein and Boehm elected as its bishops.

What was to become the Evangelical branch of the modern EUB Church grew from the work of another Pennsylvania preacher, Jacob Albright, a German Lutheran in heritage. A farmer and tile-maker, Albright was influenced in his religious life by Lancaster County neighbors who included ardent Methodists and Otterbein-Boehm people. He joined a Methodist class and was granted an exhorter's license. After he began preaching in 1796, however, he was dropped from Methodist membership when his preaching forays prevented him from attending class meetings. In those days, regular attendance was a must.

An organizational beginning of the Evangelical Church came in 1803 when Albright was ordained by a group of his followers. For a time they called them-

(Continued on page 45)



*Jacob Albright, principal founder of the EUB Church's Evangelical branch, lies buried at Albright Memorial Church in Kleinfeltersville, Pa. He died here in 1808, en route home from a preaching trip. The church was erected in 1850.*



*Martin Boehm, one of two United Brethren founders, built this chapel (below) on his farm south of Laneaster, Pa. The largest stone at left marks his grave, and his home still stands nearby. Both are near a Methodist church which bears his name.*







Almost two thirds of all EUBs live in Pennsylvania, Ohio, Indiana, and Illinois.

This map, giving approximate membership by states and Canadian provinces, also shows boundaries of the seven episcopal areas administered by the church's bishops, who are pictured on the facing page.

**BECAUSE FOUNDERS** of The Methodist Church and the Evangelical United Brethren Church shared freely in their ministries to post-Revolutionary America, their spiritual descendants today have nearly identical systems of church organization. The Methodists, first to organize in 1784, saw patterns for church structure in the emerging federal system of the United States government. From it they borrowed ideas for a church with legislative, executive, and judicial branches. EUB leaders, in turn, adopted Methodist patterns for their own groups.

One result is that today both Methodists and EUBs have connexional systems in which local congregations are related to the general church through annual conferences under administration of bishops. Both churches are governed by General Conferences made up of equal numbers of lay and ministerial delegates, elected by annual conferences, and both provide order for their organizational life through rules set forth in their books of *Discipline*.

With some differences, both denominations operate administratively through general boards, commissions,

and other agencies which oversee work in missions, education, publishing, pensions, evangelism, and Christian social concerns.

Yet, differences there are—mostly of size and degree. Because the EUB Church is a body of about three quarters of a million members, compared to Methodism's 10.3 million, EUB organization is smaller and less complex.

The 4,300 EUB congregations in the United States and Canada are grouped into 32 annual conferences; Methodism's 38,800 churches in the U.S. alone are in 90 conferences. Methodism has 46 episcopal areas, and the bishops who supervise them are elected by six jurisdictional conferences, at an intermediate level between annual and General conferences. EUBs have only seven episcopal areas [see map above], and the bishops who serve them are elected by the General Conference. There is no jurisdictional system.

Administration of all EUB general agencies is centered in Dayton, Ohio. Methodist agencies by contrast, have centers in New York, Philadelphia, Cincinnati, Nashville, Washington, D.C., and Evanston, Ill.





HAROLD R. HEININGER  
Northwestern Area  
PAUL M. HERRICK  
Central Area  
J. GORDON HOWARD  
East Central Area  
HERMANN W. KAEBNICK  
Eastern Area  
PAUL W. MILHOUSE  
Southwestern Area  
REUBEN H. MUELLER  
West Central Area  
W. MAYNARD SPARKS  
Western Area



*The Evangelical Press in Harrisburg, Pa., is one of two EUB printing facilities in the U.S. Larger is Otterbein Press in Dayton, Ohio. These publishing enterprises yielded a gross product valued at \$10.5 million in 1964.*

*Administrative nerve center of the EUB Church is its 1960-built headquarters in Dayton. It houses all agencies of the general church except the Board of Publication whose new Dayton building was opened in 1965.*







*Members of an Alpina young-adult group arrive at the village EUB church for Sunday-afternoon services, following a morning on the ski slopes.*

*Surrounded by scenic splendor, Alpina welcomes 2,000 to 3,000 guests a year, summer and winter. The trio at right below is setting off for a hike and cable-car ride to the peak of 6,460-foot Engstligenalp.*



**alpina**

Jugendhaus und  
der Evang. Gemein

Haus für Lager, Kurse, Tag  
und Einzelgäste



**RICH SIMILARITIES** of Methodist and EUB history are evident in the mid 19th-century actions of these American-born churches to send missionaries to Europe. German immigrants converted here were eager to share their new Christian experience with relatives and friends back in "the old country."

Work started in Germany in 1849 by Methodist missionary Louis S. Jacoby, and in 1851 by John S. Link of the Evangelical Association, eventually spread throughout Germany, into Switzerland, and other parts of Europe. Today, EUBs have 31,663 members in Germany and Switzerland; Methodists number 64,125. Almost 2,000 deaconesses of the two churches operate hospitals, homes for the aged, orphanages, and other programs. EUB projects in Switzerland include the two pictured here in photographs made for TOGETHER early this year by Carol Ann Bales of Chicago.

Alpina Jugendhaus und Heimstätte, a hostel for both youth groups and families, is located near the village of Adelboden, 4,600 feet up in the magnificent Swiss Alps south of Bern. EUBs have operated a camp here for 30 years, but the present Alpina building, with a capacity for 105 guests, was erected in 1963 with contributions of EUBs throughout Switzerland.

Both summer and winter bring thousands of visitors to Adelboden, and the village has a number of hotels. But Alpina, says Director Ernst Pauli, has a special purpose—to provide a place where Christians can meet and enjoy the area's many recreational activities. Prices at Alpina are low because guests help with the work, cleaning their rooms, serving meals, and washing dishes. The permanent staff numbers only five, plus Mr. and Mrs. Pauli. The hostel is open to all, but preference is given to EUBs and Methodists.

Besides 32 private rooms and three large dormito-



ries, the building has a lounge with library, piano, and fireplace, a modern kitchen, and a dining room whose wide windows offer spectacular views of surrounding mountains. The basement has a large recreation room which also serves as a chapel for daily devotions. For Sunday services, Alpina guests are welcomed at the village EUB church, about a 15-minute walk away.

Across the Alps, northeast of Adelboden, is the city of Interlaken, takeoff point for excursions to the top of one of Switzerland's most famous mountains, the 13,642-foot Jungfrau. Here, facing the majestic summit, is one of two Swiss EUB homes for the aged—Abendruh ("Evening Rest") with 75 elderly guests in its main building and 17 others in a smaller residence, Sonnenhof ("Sunny House"). An adjacent farm owned by the home provides vegetables, fruit, milk, eggs, and meat and helps to make Abendruh self-supporting. Director of the home for 28 years is the Rev. F. Woodtli, and the year-round staff of 19 includes two deaconess-nurses. Five more workers are added in summer when a chalet on the grounds is opened to tourists. Income from these visitors has helped support Abendruh, but EUB leaders are considering all-year use of the chalet to accommodate more retirees. Many who visit Abendruh as tourists ask to return in retirement, and since Switzerland has a scarcity of homes for the elderly, Abendruh receives more requests for space than it can fill. Preference here also goes to EUBs and Methodists, but persons of all denominations are accepted. Most retirees pay for their own room and board (about \$1.95 a day for most rooms, \$3.65 for larger ones), but a fund aids those who cannot pay the full amount.

Two things particularly impressed Miss Bales on her visit: Abendruh's beautiful setting and "the feeling that this is a guesthouse—not an institution."



*From their balcony, Mr. and Mrs. Adolf Huber have a view of the Jungfrau. Since Mr. Huber suffered a stroke, their meals are served in their room.*

*Abendruh is just a 10-minute walk from Interlaken's business section, and residents are encouraged to take the stroll for exercise. Mrs. Huber was head of Swiss EUB woman's work before the couple's retirement.*







*A new campus on outskirts of Medicine Hat, Alta., serves Hillcrest Christian College. The school combines a parochial high school with Bible college and liberal-arts studies. Its goal: junior-college status.*



*At Bowling Green State University in Ohio, students of eight denominations are served by this handsome student center dedicated in 1963. Both EUBs and Methodists are sponsors of the ecumenical venture.*



*On Friday and Saturday evenings at Bowling Green, the student center fellowship hall becomes "The Crypt" coffeehouse for poetry reading, folk singing, and discussions, films and art displays. Off-campus activities include tutoring and leading recreation for the children of former migrant laborers.*





*Three schools train future EUB pastors—as well as some Methodists and others. In Dayton, Ohio, United Theological Seminary (above) has about 175 students on its 35-acre campus. Evangelical Seminary enrolls 125 in Naperville, Ill., and about 30 attend the European school in Reutlingen, Germany.*

**EDUCATION OF YOUTH**, a longtime Methodist concern, is shared by EUBs in their support of eight colleges and two seminaries in North America and a seminary in Germany. Oldest and largest is Otterbein College of Westerville, Ohio, founded in 1847 and now enrolling 1,100 students. Other degree-granting colleges are in Pennsylvania, Virginia, Indiana, Illinois, and Iowa. Hillcrest Christian College in Canada offers no degrees. It receives denominational support but has only conference status.

A significant difference between Methodist and EUB practice is in their ministry to students at state-supported schools and others not affiliated with either denomination. While Methodists have their separate Methodist Student Movement and Wesley Foundations, EUBs work co-operatively on many campuses with Presbyterians, Disciples of Christ, and the United Church of Christ in the United Campus Christian Fellowship (UCCF). But there are exceptions.

One is at Bowling Green State University in Ohio, where both churches are in the eight-denomination United Christian Fellowship. Under the proposed plan of Methodist-EUB union, both UCCF and MSM would be recognized as agencies of the united church.

*Director M. Eugene Davis, an EUB (left), and Associate Henry L. Gerner, Methodist, share responsibilities for the United Christian Fellowship at Bowling Green. Students of all eight denominations help to plan service projects, worship, and study.*







*Fifty years ago, Roman Catholics burned EUB Bibles in this square. Now their schools exist harmoniously side by side.*

**THROUGH ITS DIVISION** of Home Missions and Church Extension, the EUB Board of Missions conducts specialized ministries in three states and adds its strength to interdenominational projects in a number of other locations. The three areas where EUBs work independently are the Kentucky highlands, the Ybor City section of the Latin settlement in Tampa, Fla., and the Rio Grande Valley of northern New Mexico. More than half the \$996,000 annual home-missions budget supports the work in these three states, and some 165 full-time home missionaries—nurses, doctors, teachers, pastors—work in 2 hospitals, 2 high schools, 6 elementary schools, 2 kindergartens, and 29 churches under the mission board's direction.

The New Mexico projects, visited early this year by TOGETHER Photographer George P. Miller, are centered in the towns of Santa Cruz and Española, about 25 miles north of Santa Fe. Included are the 65-bed Española Hospital, the respected McCurdy School for both resident and boarding students in Santa Cruz, elementary schools and kindergartens in Alcalde, Velarde, and Vallecitos, nine small churches in scattered mountain towns, and two strong congregations in Santa Cruz and Española.

Pioneered in 1912 by an intrepid United Brethren

deaconess named Mellie Perkins, the New Mexico mission began with a tiny school in Velarde. Public education was virtually unknown in the area that year when New Mexico became a state, and the school work started by Miss Perkins for many years was the only source of education for many youngsters. Today public education is greatly improved, and EUB leaders are seeking new directions for their work.

Vigorous, sometimes violent Roman Catholic opposition faced the EUBs in their early years. In the public square at Santa Cruz (above), EUB students' Bibles were burned in 1917. Today, however, a Catholic school is the next-door neighbor of McCurdy, and their relations are cordial.

Española Hospital began as an effort to provide better health care for McCurdy pupils in 1941. In 1946, a full-time physician was appointed with offices in the school's new clinic. Two years later, the hospital was dedicated across the river in Española. Several additions have been made, and further expansion is being contemplated.

Serving a large area where few other medical facilities exist, the hospital generally operates near full capacity. In one recent year, 3,534 patients were treated and 423 babies delivered.





*Cheerleaders at McCurdy School rehearse for a big game. The 425 pupils (175 in high school) are almost evenly divided in Spanish and "Anglo" heritage.*



*Because McCurdy draws students from a wide area, the school provides boarding facilities for 80 boys like Gene Kuykendall, shown here in the biology lab.*



*Like children everywhere, Alcalde mission-school youngsters look forward to recess. The school enrolls 70 children in kindergarten through eighth grade.*



*Nurse Beverly Ann Burrows, shown working with Aide Jenny Archuleta at Española Hospital, is one of 165 full-time EUB home missionaries.*





*With Ray Bell, EUB field representative in Brazil (above, right), Ken Anderson describes his experiments using native elephant grass for cattle feed. Below: They visit pilot Joe Hopkins, who ferries people and supplies to isolated mission outposts.*



**BY BRAZILIAN STANDARDS,** Cristianopolis is peculiar. This remote town, 2½ hours by Jeep (in fair weather) from the nearest commercial airport and rail line, was established by Protestants. The church they built in 1906 stands high on the central plaza, a rare sight, indeed, in this strongly Roman Catholic nation. Its 328 members are part of the United Congregational and Christian Churches in Brazil.

In the pattern typical of much overseas mission activity by the Evangelical United Brethren Church, EUB missionaries in Brazil work side by side with these indigenous Protestants, establishing no churches which are EUB by name.

Now, the only missionary stationed in Cristianopolis (his bride of a few months is Brazilian) is Kenneth Anderson, a 25-year-old Minnesota farmer, whose job is supervision of a 252-acre, church-owned farm. Along with the farm's management goes a full program—extension education, 4-H clubs, a farmers' co-op, and assistance to individual farmers who ask his help. Much work on the farm is done by six to nine boys from a nearby church-related high school, and their exposure to modern farm methods is a form of on-the-job training.

Although he has been there less than a year, Ken is a familiar figure, striding briskly along dusty Cristianopolis streets in cowboy hat, boots, and blue dungarees. No stranger to Latin culture, he spent two years in Venezuela as a Peace Corpsman and a year in the EUB New Mexico mission before going to

*Anderson and Bell discuss plans with farm foreman Acacio Le*





Brazil. He was visited there for *TOGETHER* by Photographer Don Rutledge of Murfreesboro, Tenn.

EUB agricultural work at Cristianopolis, of course, was well established before Ken arrived. He began his three-year term there when full-time missionaries Douglas Pletsch and Carl Silvernail returned to the U.S. on furlough last year. Begun in 1958, the farm first demonstrated to local farmers improved methods of rice production. This crop, formerly shipped in for local needs, now is grown in quantities to supply Cristianopolis and to sell outside the area.

More important to the area's basic economy are cattle, and major goals of the mission farm are to improve cattle breeding, for both milk and meat, and to make better use of natural grass and forage resources.

The farm also provides services to local farmers in using its modern machinery to plow their fields, harvest their crops, and dig trench silos. (The \$5,000 cost of a tractor makes such a purchase impossible for the farmer who may net \$400 for his year's crop.) Through organization of the 200-member co-operative, with the missionaries' help, farmers are beginning to see improvement in the prices they receive for their produce and prices they must pay for supplies. The co-op now owns a store, a butter factory, and a gasoline station.

Taken as a whole, the EUB mission program in Cristianopolis is described as "community development." Ken Anderson puts his own agricultural ministry in a nutshell: "Helping people to set food on their table because I'm a Christian."



*Cattle are basic to the Cristianopolis area's economy, and much of the mission farm's work is directed to improving both breeding stock and livestock feed.*

*Above: Ken treats a calf's cut leg. Below: He and Acacio pay a call on the local pastor.*

*ose grandfather gave land to early Protestant settlers.*







**VISITORS IN OFFICES** of the EUB Board of Evangelism can scarcely refrain from asking about more than 50 portraits which line the hallways. The youthful faces, obviously not gray-bearded church founders or gray-haired executives, represent a 10-year-old program now jointly sponsored by the Boards of Evangelism and Christian Education. With obvious pride, staff members explain: "They are our Ambassadors."

Being an Ambassador is no vacation. College graduates accepted for the program spend a full year in a punishing schedule that takes them across the continent, conducting week-long youth activities in about 40 cities and towns. They receive no pay, only a subsistence allowance. Traveling in pairs, they live out of suitcases, sleep and eat in the homes of local-church hosts. Sometimes they are invited to speak in schools or at rallies of youths from several churches. More often they work with teen-agers from one church.

Jerry Gray of Sarver, Pa., one of the 1965-66 Ambassadors, explained: "I hope we convey to youths that being a Christian is a life that can be enjoyed but one that involves responsibility—to Christ, to others, and to self. We hope to stimulate youths to think for themselves and to come up with solid answers that they can live by."

—PAIGE CARLIN

*On bikes lent them by their Berne, Ind., hosts, Ambassadors Carl Synan and Jerry L. Gray pedal to Trinity EUB Church where they were conducting one of their week-long meetings with youth. In their year as Ambassadors, they visited 40 churches.*

*At an informal "Why Group" in the Berne church, Carl Synan leads teen-agers in discussion of questions on their faith. Other events of the week included recreation, worship, and a closing Communion service for renewing Christian commitments.*





selves "The Newly-Formed Methodist Conference," though they had no real ties with the already existing Methodist Church. Enfeebled by his frequent travels, Albright was only 49 when he died in 1808. The next year the group honored him by changing their name to "The So-Called Albright People." In 1816, they changed again to *Evangelische Gemeinschaft* (Evangelical Association) which persisted until 1922 when, with the reunion of two factions which had disagreed and split, the name Evangelical Church was adopted.

Throughout the formative years of Methodism, the United Brethren Church, and the Evangelical Association, leaders of the three movements were closely associated. Several times early in the 1800s, and even later, organizational union among them seemed on the verge of happening. Two factors, primarily, forestalled it.

One was the barrier of language. Otterbein, Boehm, and Albright preached mostly in German; the Methodists spoke only in English. Methodist Bishop Francis Asbury, despite his close friendship with Otterbein, refused to consider the possibility of Methodist work in German. By the 1830s, English was commonly used by United Brethren (and Methodists, conversely, had appointed German preachers), but many Evangelicals continued to speak German until the time of World War I.

A second factor of greater influence in keeping United Brethren and Methodists apart was the fear among some UB leaders—who had come out of Mennonite tradition—that the Methodists were too concerned about organization. Ultimately, under leadership of Bishop Christian Newcomer, the United Brethren did adopt a disciplined structure much like that of the Methodists.

Although, as one EUB historian puts it, the Evangelicals and United Brethren "were born in the obscurity of the Pennsylvania countryside," they considered themselves a part of the revival movement which sprang from the Wesleyan awakening. Outsiders often referred to them as "German Methodists."

Missionary activity among Methodists, United Brethren, and Evangelicals began in the mid-19th century when all three groups sent missionaries to Europe [see pages 36 and 37]. EUBs now have 156 full-time and 12 short-term workers in Asia, Africa, and Latin America. The largest contingent serves in the west African nation of Sierra Leone, where work began in 1855 and which now has annual-conference status. In other countries—Brazil [see pages 42 and 43], Ecuador, the Dominican Republic, Puerto Rico, Japan, the Philippines, Indonesia, Hong Kong, and Nigeria—EUB missionaries work in unified Protestant ministries. Similarly, 165 EUB home missionaries serve both in their church's own missions [see pages 40 and 41] and in interdenominational projects.

With their roots in the rural American past, both EUBs and Methodists have a major stake in the nation's small cities and towns. Times are changing, however. EUB leaders point out that while more than two out of three EUB churches are located in small

towns and open country, two out of three EUB members now live in towns and cities of 2,500 or more population. As people continue to move from rural areas to urban centers, both Methodists and EUBs face the problem of having too many small, struggling congregations with too few pastors to serve them.

Even in advance of voting on the proposed denominational union, leaders at annual-conference and local levels have recognized advantages in unified effort. The result is that a number of Methodist and EUB congregations have been yoked under one pastor.

Nebraska, for example, has more than a dozen situations in which a minister of one denomination is serving churches of both. Minnesota and Iowa have nine such yokings each. Some congregations have gone even farther into complete mergers, and a continuation of that practice would be encouraged (though not required) by denominational union.

EXPERIENCES of congregations which have united show that merger brings both joys and woes. There are similarities in local-church practices, but there are differences, too. Most obvious is the EUB use of a body called the Council on Local Church Program (or simply Program Council) as an adjunct to the local (quarterly) conference. (Councils of the same name exist also at annual-conference and general-church levels.)

Locally, the council's function is to adapt and supplement ideas from annual-conference and general agencies in developing a comprehensive and unified program for the congregation. The Program Council is required in all churches regardless of size, while the five commissions familiar to Methodists are optional and generally are organized only in larger churches. In addition, EUB churches may have three age-level councils (children, youth, adult) which serve to put the Program Council's plans into action, in co-operation with the church school, Women's Society of World Service, EUB Men, Youth Fellowship, and other groups.

As presently proposed, the plan for Methodist-EUB union includes an adaptation of the Program Council system. Bishop T. Otto Nall of Methodism's Minnesota Area calls it "one of several promising innovations."

The fact that Methodists outnumber EUBs nationally by a ratio of about 14 to 1 has been well publicized, and this fact is conceded to be one of the most serious obstacles in the path toward union. In any straight comparison of statistics of the two churches, member-for-member or dollar-for-dollar, the EUB figures inevitably are dwarfed by those of Methodism. On a per capita basis, however, it is often the Methodists who come off second best.

In any case, such statistical comparisons tell very little about the human values represented by both churches in their educational, benevolent, evangelistic, and missions efforts. Clearly, as one Methodist leader has pointed out, the EUBs do not come to the proposed union empty-handed. □





## Martin Luther:

# On Christian

I SET DOWN first these two propositions concerning the liberty and the bondage of the spirit:

*A Christian man is a perfectly free lord of all, subject to none.*

*A Christian man is a perfectly dutiful servant of all, subject to all.*

Although these two theses seem to contradict each other, yet, if they should be found to fit together they would serve our purpose beautifully.

### *The Inward Person*

First, let us contemplate the inward man, to see how a righteous, free, and truly Christian man comes into being. No external thing, whatsoever it be, has any influence in producing Christian righteousness or liberty, nor in producing unrighteousness or bondage. What can it profit the soul if the body fare well, be free and active, eat, drink, and do as it pleases? For in these things even the most godless slaves of all the vices fare well.

On the other hand, how will ill health or imprisonment or hunger or thirst or any other external misfortune hurt the soul? The soul receives no benefit if the body is adorned with the sacred robes of the priesthood, or dwells in sacred places, or is occupied with sacred duties, or prays, fasts, abstains from certain kinds of food. On the other hand, it will not hurt the soul if the body is clothed in secular dress, dwells in unconsecrated places, eats and drinks as others do, does not pray aloud, and neglects to do all the things mentioned above, which hypocrites can do.

One thing and one only is necessary for Christian life, righteousness, and liberty. That one thing is the most holy Word of God, the Gospel of Christ.

The Word of God cannot be received and cherished by any works whatever, but only by faith. Hence, as the soul needs only the Word for its life and righteousness, so it is justified by faith alone and not by any

works. True faith in Christ is a treasure beyond comparison, which brings with it all salvation.

Here we must point out that all the Scriptures of God are divided into two parts—commands and promises. The commands, indeed, teach things that are good, but the things taught are not done as soon as taught; for the commands show us what we ought to do, but do not give us the power to do it. They are intended to teach a man to know himself, that through them he may recognize his inability to do good and may despair of his powers.

Here the second part of the Scriptures stands ready. The promises of God give what the commands of God ask, and fulfill what the law prescribes, that all things may be of God alone, both the commands and the fulfilling of the commands.

This, then, is how through faith alone without works the soul is justified by the Word of God. A Christian man has in his faith all that he needs, and needs no works to justify him. And if he has no need of works, neither does he need the law; and if he has no need of law, surely he is free from the law, and it is true, "the law is not made for a righteous man." And this is that Christian liberty, even our faith, which does not indeed cause us to live in idleness or in wickedness, but makes the law and works unnecessary for any man's righteousness and salvation.

This is the first power of faith. Let us now examine the second also. For it is a further function of faith, that whom it trusts it also honors with the most reverent and high regard, since it considers him truthful and trustworthy. For there is no other honor equal to the estimate of truthfulness and righteousness with which we honor him whom we trust.

On the other hand, there is no way in which we can show greater contempt for a man than to regard him as false and wicked and to suspect him, as we do when we do not trust him. So when the soul firmly trusts God's promises, it regards him as truthful and righteous. Nothing more excellent can be ascribed to God.

When God sees that we count him to be true, and by

Condensed from Three Treatises by Martin Luther (Philadelphia: Muhlenberg Press, 1947; Fortress, paperback, \$1.75). Used by permission of the publisher.—EDITORS



Some voices out of the past are worth hearing again in our world  
of 'dehumanization,' confronted constantly by new challenges to the faith.

This excerpt from the thought of Martin Luther is first in a series that will present the writings  
of influential thinkers from the church's history, men who were apostles  
of light in their own times and whose messages are relevant today.

# Liberty

the faith of our heart pay him the great honor which is due him, he in turn does us the great honor of counting us true and righteous for our faith's sake. For faith works truth and righteousness by giving to God what belongs to him; therefore, God in turn gives glory to our righteousness. Our faith shall be counted unto us for righteousness if we believe.

The third incomparable benefit of faith is this, that it unites the soul with Christ as a bride is united with her bridegroom. And by this mystery, as the apostle teaches, Christ and the soul become one flesh. Christ is full of grace, life, and salvation; the soul is full of sins, death, and condemnation. Now let faith come between them, and it shall come to pass that sins, death, and hell are Christ's, and grace, life, and salvation are the soul's.

The first commandment, which says, "Thou shalt worship one God," is fulfilled by faith alone. For though you were nothing but good works from the sole of your foot to the crown of your head, yet you would not be righteous, nor worship God, nor fulfill the first commandment, since God cannot be worshiped unless you ascribe to him the glory of truthfulness and of all goodness, which is due him. Faith alone is the righteousness of a Christian man and the fulfilling of all the commandments. For he who fulfills the first, has no difficulty in fulfilling all the rest. The commandments must be fulfilled before any works can be done, and the works proceed from the fulfillment of the commandments.

## *All Have a Priesthood*

We are all priests and kings in Christ, as many as believe on Christ, as 1 Peter 2 says, "Ye are a chosen generation, a peculiar people, a royal priesthood and priestly kingdom, that ye should show forth the virtues of him who hath called you out of darkness into his marvelous light."

First, as to the kingship, every Christian is by faith so exalted above all things that by a spiritual power he is lord of all things without exception, so that nothing

**Martin Luther** is best known for the storm he generated in the medieval church with the 95 debating points he posted in Wittenberg, Germany, in 1517. His *Treatise on Christian Liberty*, from which these excerpts are taken, was written in the height of his controversy with Rome in 1520, reflecting the Reformer at his best. Perhaps the mildest writing of his entire career, the work is a brief manual for Christian living. It has been called "the most mischievous of them all," because even stern critics found in it little fault. Deeply devotional, the treatise explains the paradoxical relationship in Christian experience between freedom and bondage, reviving a prominent theme of the Apostle Paul and St. Augustine. It is freshly relevant in our time, when faith is being challenged by forces of the new age.

—Editors





can do him any harm whatever, nay, all things are made subject to him and compelled to serve him to his salvation. Thus Paul says in Romans 8, "All things work together for good to them who are called." And, in 1 Corinthians 3, "All things are yours, whether life or death, or things present or things to come, and ye are Christ's."

Our ordinary experiences in life show us that we are subjected to all, suffer many things, and even die; nay, the more Christian a man is, the more evils, sufferings, and deaths is he made subject to, as we see in Christ the firstborn Prince himself, and in all his brethren, the saints. And yet, since faith alone suffices for salvation, I have need of nothing, except that faith exercise the power and dominion of its own liberty. Lo, this is the inestimable power and liberty of Christians.

But he who does not believe is not served by anything, nor does anything work for good to him, but he himself is a servant of all, and all things become evils to him, because he wickedly uses them to his own profit and not to the glory of God. And so he is no priest, but a profane man.

A Christian man is free from all things and over all things, so that he needs no works to make him righteous and to save him, since faith alone confers all these things abundantly. But should he grow so foolish as to presume to become righteous, free, saved, and a Christian by means of some good work, he would on the instant lose faith and all its benefits: a foolishness aptly illustrated in the fable of the dog who runs along a stream with a piece of meat in his mouth, and, deceived by the reflection of the meat in the water, opens his mouth to snap at it, and so loses both the meat and the reflection.

You will ask, "If all who are in the church are priests, how do those whom we now call priests differ from laymen?" Holy Scripture makes no distinction between them, except that it gives the name "ministers," "servants," "stewards," to those who are now proudly called popes, bishops, and lords, and who should by the ministry of the Word serve others and teach them the faith of Christ and the liberty of believers. For although we are all equally priests, yet we cannot all publicly minister and teach, nor ought we if we could.

I believe it has now become clear that it is not enough, nor is it Christian, to preach the works, life, and words of Christ as historical facts, as if the knowledge of those would suffice for the conduct of life, although this is the fashion of those who must today be regarded as our best preachers. And far less is it enough or Christian to say nothing at all about Christ and to teach instead the laws of men and the decrees of the fathers.

Rather ought Christ to be preached to the end that faith in him may be established, that he may not only be Christ, but be Christ for thee and me, and that what is said of him and what his name denotes may be effectual in us. And such faith is produced and preserved in us by preaching why Christ came, what he brought and bestowed, what benefit it is to us to accept him.

This is done when that Christian liberty which he

bestows is rightly taught, and we are told in what way we who are Christians are all kings and priests and so are lords of all, and may firmly believe that whatever we have done is pleasing and acceptable in the sight of God.

### *The Outward Person*

Now let us turn to the second part, to the outward man. Here we shall answer all those who, misled by the word "faith" and by all that has been said, now say: "If faith does all things and is alone sufficient unto righteousness, why then are good works commanded? We will take our ease and do no works, and be content with faith."

I answer, Not so, ye wicked men. That would indeed be proper, if we were wholly inward and perfectly spiritual men; but such we shall be only at the last day, the day of the resurrection of the dead. As long as we live in the flesh we only begin and make some progress in that which shall be perfected in the future life.

This is the place for that which was said above, that a Christian man is the servant of all and made subject to all. For in so far as he is free he does no works, but in so far as he is a servant he does all manner of works. How this is possible we shall see.

Although, as I have said, a man is abundantly justified by faith inwardly, in his spirit, yet he remains in this mortal life on earth, and in this life he must govern his own body and have dealings with men.

Here the works begin; here a man cannot take his ease; here he must, indeed, take care to discipline his body by fastings, watchings, labors, and other reasonable discipline, and to make it subject to the spirit so that it will obey and conform to the inward man and to faith.

For the inward man, who by faith is created in the likeness of God, is both joyful and happy because of Christ in whom so many benefits are conferred upon him, and, therefore, it is his one occupation to serve God joyfully and for naught, in love that is not constrained.

In doing these works, however, we must not think that a man is justified before God by them.

These two sayings, therefore, are true: "Good works do not make a good man, but a good man does good works; evil works do not make a wicked man, but a wicked man does evil works." It is always necessary that the "substance" or person itself be good before there can be any good works, and that good works follow and proceed from the good person. As Christ also says, "A corrupt tree does not bring forth good fruit, a good tree does not bring forth evil fruit."

Illustrations of the same truth can be seen in all trades. A good or a bad house does not make a good or a bad builder, but a good or a bad builder makes a bad or good house. And in general, the work never makes the workman like itself, but the workman makes the work like himself.

A Christian man has no need of any work or of any law in order to be saved, since through faith he is free from every law and does all that he does out of pure liberty and freely, seeking neither benefit nor



salvation, since he already abounds in all things and is saved through the grace of God because of his faith, and now seeks only to please God. So let him who would do good works not begin with the doing of works but with believing.

From this it is easy to know in how far good works are to be rejected or not, and by what standard all the teachings of men concerning works are to be interpreted. If works are sought after as a means to righteousness, are burdened with this perverse leviathan, and are done under the false impression that through them you are justified, they are made necessary and freedom and faith are destroyed.

We do not, therefore, reject good works; on the contrary, we cherish and teach them as much as possible. We do not condemn them for their own sake, but because of this godless addition to them and the perverse idea that righteousness is to be sought through them; for that makes them appear good outwardly, when in truth they are not good. They deceive men and lead men to deceive each other, like ravening wolves in sheep's clothing.

From faith flow forth love and joy in the Lord, and from love a joyful, willing, and free mind that serves one's neighbor willingly and takes no account of gratitude or ingratitude, of praise or blame, of gain or loss. A man does not serve that he may put men under obligations, he does not distinguish between friends and enemies, nor does he anticipate their thankfulness or unthankfulness; but most freely and most willingly he spends himself and all that he has, whether he waste all on the thankless or whether he gain a reward.

For as his Father does, distributing all things to all men richly and freely, causing His sun to rise upon the good and upon the evil, so also the son does all things and suffers all things with that freely bestowing joy which is his delight when through Christ he sees it in God, the dispenser of such great benefits.

Therefore, if we recognize the great and precious things which are given us, as Paul says, there will be shed abroad in our hearts by the Holy Ghost the love which makes us free, joyful, almighty workers and conquerors over all tribulations, servants of our neighbors and yet lords of all.

### *Rewards of a Christian Life*

Who then can comprehend the riches and the glory of the Christian life? It can do all things, and has all things, and lacks nothing; it is lord over sin, death and hell, and yet at the same time it serves, ministers to, and benefits all men.

Your one care should be that faith may increase, whether it be trained by works or by sufferings. Give your gifts freely and for nothing, that others may profit by them and are well because of you and your goodness. In this way, you shall be truly good and Christian.

We conclude, therefore, that a Christian man lives not in himself, but in Christ and in his neighbor. Otherwise he is not a Christian. He lives in Christ through faith, in his neighbor through love; by faith he is caught up beyond himself into God, by love he sinks

down beneath himself into his neighbor; yet he always remains in God and in his love.

Finally something must be added for the sake of those for whom nothing can be so well said that they will not spoil it by misunderstanding it, though it is a question whether they will understand even what shall here be said. There are very many who, when they hear of this liberty of faith, immediately turn it into an occasion for the flesh, and think that now all things are allowed them. They want to show that they are free men and Christians only by despising and finding fault with ceremonies, traditions, and human laws; as if they were Christians because on stated days they do not fast or eat meat when others fast, or because they do not use the accustomed prayers, and with upturned nose scoff at the precepts of men, although they utterly disregard all else that pertains to the Christian religion.

The extreme opposite of these are those who rely for their salvation solely on their reverent observance of ceremonies, as if they would be saved because on certain days they fast or abstain from meats, or pray certain prayers; these make a boast of the precepts of the church and of the fathers, and care not a fig for the things which are of the essence of our faith. Plainly, both are in error, because they neglect the weightier things which are necessary to salvation, and quarrel noisily about trifling and unnecessary matters.

How much better is the teaching of the Apostle Paul, who bids us take a middle course, and condemns both sides when he says, "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth."

Our faith in Christ does not free us from works but from false opinions concerning works; that is, from the foolish presumption that justification is acquired by works. For faith redeems, corrects, and preserves our consciences, so that we know that righteousness does not consist in works, although works neither can be nor ought to be wanting. In this world we are bound by the needs of our bodily life, but we are not righteous because of them.

In brief, as wealth is the test of poverty, business the test of faithfulness, honors the test of humility, feasts the test of temperance, pleasures the test of chastity, so ceremonies are the test of the righteousness of faith. As a man must live in the midst of wealth, business, honors, pleasures and feasts, so also must he live in the midst of ceremonies, that is, dangers.

But since human nature and natural reason, as it is called, are by nature superstitious and ready to imagine, when laws and works are prescribed, that righteousness must be obtained through them; and further, since they are trained and confirmed in this opinion by the practice of all earthly lawgivers, it is impossible that they should of themselves escape from the slavery of works and come to a knowledge of the liberty of faith.

Therefore there is need of the prayer that the Lord may write his law in our hearts; otherwise there is no hope for us. May God at last be merciful, and cause his face to shine upon us, that we may know his way upon earth. Amen. □



# Teens Together

By DALE WHITE

DO YOU know what bothers teen-age boys about girls' fashions? Outlandish stockings, short-short skirts, and clothes that are too tight.

Girls say they want boys to look like boys. They do not like long hair, skinny pants, and fads that make a boy seem effeminate.

So reports *Youth* magazine, an interdenominational church journal, after a poll of some 500 teen-age readers. Some of the comments were printed in the May 22 issue, and quoted by Religious News Service:

A 16-year-old boy from Fresno, Calif., wrote of girls' skirts: "I like the looks of legs as much as the next guy, but I think some of the skirt lengths are getting out of hand—three, four and five inches above the knee." And a 17-year-old Montana boy admitted, "They're so ridiculously short it's embarrassing to be around girls."

"Textured stockings!" are an 18-year-old Iowa boy's bugaboo. "I think they are ridiculous. Girls shave their legs and then put on something that looks worse than hairy legs."

Another 17-year-old youth from North Carolina observed: "Legs are much prettier than the most speckled socks and the highest boots ever made." He also disliked current fashions in makeup: "If I want to see a clown, I'll go to the circus any day."

An Indiana boy complained: "Some girls wear clothes so tight they might as well not wear any. What really bugs me is that they think we like it that way. However, I don't."

Other pet peeves mentioned were "granny" dresses; bell-bottom slacks ("I don't think they look good on sailors or girls"); the compulsion to follow the fad whether or not it is becoming to the individual girl; elaborate hairdos that don't stay put; and wearing hair curlers in public.

A 17-year-old Massachusetts boy offered this advice: "I think a girl can and does look much more attractive with simplicity in clothing, hair styles, and makeup. If girls would only look natural and neat instead of putting on that supposedly alluring look! I don't see who they are trying to impress with the latest styles except themselves."

There appeared to be fewer boys' fads to criticize, but the comments on effeminate styles were firmly negative. "I like some types of hair fairly long," wrote a 17-year-old girl from Miami,

"but when it starts getting shoulder length, you can't tell boys from girls."

Any mere adult should know better than to intrude himself into this kind of discussion. May this intruder make just one brief comment, though? I am with the boy from Massachusetts who likes simplicity and relaxed naturalness in dress and style. A kind of healthy, well-scrubbed look seems to say, "Here is a person with some confidence in himself; no need to pretend to be somebody special." Too much glamour or show symbolizes for me a self-conscious bid for attention, an inability to take oneself a little for granted and to turn one's energies outward to the tasks at hand.

At the same time, I am against forced conformity in dress and hair style. I think we should encourage creativity with sensitivity, in dress as in all other ways. What are your ideas on this?

QA

*I am a junior, as popular as any boy in my class. I dress neatly in the newest styles. I always try to be polite around girls, and generally seem to have lots of friends. But I have a serious problem which has me so confused I cannot concentrate on anything. My problem is girls: they always seem to like me, but when I ask for a date I am turned down. If I get one date, I never get a second. The reason is not because I am too fast. I have never even kissed a girl.—Confused*

Perhaps you should try kissing these girls. Not kissing them does not seem to be working! Seriously, it is difficult to know at a distance what is wrong with your approach to girls, or whether anything is wrong. A close personal friend, an older brother or sister, or even one of the girls might be able to advise you, if you feel free to ask them.

I am concerned that you are taking this so seriously. Dating can give a lot of fun, and it provides important social learnings. But not everyone has to date. Some people just do not fit the date-every-Saturday-night pattern. They get along better with girls or boys in larger social groups. Why should they worry over not having dates? Dating as a badge of personal



Cartoon by Charles M. Schulz.  
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"My Bible is holier than your Bible. It has thinner pages!"

worth or popularity is too much like scalp-hunting to make one feel comfortable about it.

You say you are liked by both boys and girls, and enjoy being with them in groups. Good! Work on that level for a while. You have plenty of time for dating later. Or you may move into marriage without ever dating much. Lots of people do.

QA

*I am a girl, 16, with a very distressing problem. A girl in our school started calling me, and the other night she came by in her car to talk. She has been living a rough life and wants to reform. She wants me to help her and believes I can be a good influence on her.*

*When I mentioned it to my boyfriend he really excoriated me! He said she has a terrible reputation. He said she has gone all the way with three boys. He does not want me hanging around with her because it will ruin my reputation. He says if I am seen with her he will break up with me. Also, my best friend said if he ever heard my name associated*



with hers he wouldn't have anything to do with me. I value his friendship almost more than anything else in the world!

What should I do? Try to help someone in great need at the risk of losing my best friend, boyfriend, and even my reputation? Two years ago my own reputation was not so good, and it took a long time to build it back up. I keep thinking the Lord is testing me, and I am being pulled apart in a tug-of-war.—L.S.

I wish I could see an easy answer to your dilemma, but I cannot. You are well aware of the powerful forces at work. The girl needs a lot of help, and sees you as a bridge back to community acceptance. I do not see how you can turn your back on her need.

I'd suggest you look around for allies. The girl needs the help of some understanding adults, and the support of a group which has high standards. Can you approach your minister or MYF counselor with the problem? Hopefully, the MYF could surround this girl with the love she needs, so that she will not have to lean on you alone.

If that sounds idealistic, let me say that in my pastoral experience I have seen dozens of young people make it back to respectability through the help of the church youth group. If your group does not have the stuff it takes, then I'd raise such a fuss that somebody would have to wake up.

qa

I am a boy, almost 15. I seem to cause a lot of fireworks around my place over girls and the car. Mom thinks looking at girls is a crime and leads to early marriages. I went with one girl for a month, then my mom got the girl in trouble with her parents. It took me pretty near seven months to get over her. I want to take behind-the-wheel driver-training as soon as I turn 15. I'm sure this will develop into a full-scale war within a couple of months. Mom always points out the high accident rate for teen-agers, and how she got in an accident. And another thing: I always have to wait until I am older for such things as a bicycle or a radio. My folks tell me to show some responsibility, and they will let me have more privileges. When I ask them how I have not shown responsibility, it's amazing! They have memorized every mistake I've made for the past three years, pretty near. Any suggestions?—M.V.

The problems you have bringing up your parents sound pretty healthy

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and natural to me. Within a couple of more years you should have your folks straightened out. I do think they should let you take behind-the-wheel driver-training. You are bound to be driving someday, so you might as well get the best training for it. And tell your mom not to fret over those girls, since you don't intend to get serious, and none of them is as nice as she is, anyway.



*Please help me! I hate school, I hate work, I hate people. I live practically in my room all alone. I am very moody and daydream every minute. I do not care if I die, and I have tried committing suicide. Unfortunately, I am still living. The only thing I care about is Mom. I love her so much, and that is the only reason I am still living. I cannot stand living any longer. Please help!—A.Z.*

You are trapped in a serious emotional problem and need to see a physician right away. You love your mother and want to do the right thing for her, but she cannot be happy as long as you are upset. I would encourage you to tell your mother just how you feel and to go with her to your family doctor. He will know a specialist who can help you. You would be amazed to know how different the world can look after a few weeks of proper medical care.



*I am a girl, 12. I want to teach third grade when I grow up. I enjoy school and usually get all As. My mother said I should know about music, so I have taken piano lessons all year. I hate them and want to stop. My mother will not let me. What should I do?—D.M.*

I agree with your mother that knowing piano will be an asset to your teaching career. It is not a required skill, however. Other skills, such as art, crafts, and sports will also be assets in teaching. Perhaps your mother would allow you to spend your time developing another talent which you like better than piano.

I hope you will not be too hasty about switching, though. Most difficult arts required a time of agony and frustration. All the fun comes later, after the basic rudiments have been mastered. I have heard talented young musicians say, "I am glad my folks did not let me drop out when I wanted to." You and your mother might try

a compromise in which you agree to take lessons for one more year in exchange for her promise to let you quit if you still hate it.



*I am a girl, 15. During grade school, I was popular and a cheerleader. But in high school I am going completely downhill. I work hard for grades and am a good student. Kids say I am cute and have a good personality, but in our school, you are either in the ingroup or the outgroup.*

*I am considered immature because I do not chase boys and wear heavy make-up. I am a candy-striper at our hospital, and I just love it. I have a great desire to help people. And being at the hospital I really see what life is all about. The patients I have taken care of often write to thank me. But the kids at school call me names because I do things for people when I don't have to. My parents say they are just growing up and do not understand.*

*We had a prom where the girls asked the boys. I took a boy and had a nice time. I am ready to date, but how do I let boys know? How can I regain my popularity?—P.F.*

I cannot believe that you are going downhill. I admire the maturity your letter reveals. Apparently a group of students with rather questionable values has gained control at your school. You cannot be popular with them without changing your own values, and that is too high a price to pay. This does not mean you have to be out of it entirely. With some imagination and spunk you and a few friends can create your own social events. They may center around the church youth group, chaperoned parties in your home, or school clubs.

You may know I am on a crusade to dethrone dating as an ego-crutch. Dating can be fun, but as a badge of self-worth it just cannot measure up. The equation *dating=popularity=self-worth* creates all kinds of mischief.

I think you have set your priorities wisely. Your studies and community service are up there where they ought to be. If dating and popularity come along, so much the better. If not, I wouldn't force it.

*Tell Dr. Dale White about your problems, your worries, your accomplishments, and he will respond through Teens Together. Write to him c/o TOGETHER, Box 423, Park Ridge, Illinois 60068.—EDITORS*





## The Young-Adult Puzzle:

# Where Are the Pieces?

By CAROL M. DOIG

For five days and nights, a handpicked team of experts scoured Cleveland in search of information on how the city's unchurched young adults live. It was part of a Methodist project that reaches beyond denominational lines.

IT'S LATE, and the small, smoky bar begins to crowd up as the libraries close and students come filtering in off Cleveland's broad, busy main artery, Euclid Avenue. With a mostly young clientele, sprinkled here and there with older men, the place serves as both a college and a homosexual hangout.

"It's unusual to have a mixture like that," says the Rev. Clay Colwell, who has already scouted the place by the time a couple of the rest of us find it. Then, impatient to be on with his work, he disappears out the door, his navy-blue, V-necked sweatshirt blending into the night.

Clay, black-haired and scholarly in dark-rimmed glasses, has a calm candor that makes him seem larger than life. He's a United Church of Christ minister on loan from San Francisco, where he conducts a freewheeling mission to the metrop-

olis and is president of the controversial Council on Religion and the Homosexual. One of the best metropolitan men in Protestantism, he seems to be able to find anything and go anywhere. Nearly always, he goes alone.

We stay awhile, listening to the throb of canned music and steady conversation. Soon a thin young man, probably not yet 20, comes in with a bundle under his arm. In a halting English broken with Spanish, he begins a sales pitch directed at the people at the next table. My attention wanders, and when I finally look back, he is holding up a bright tapestry of the Last Supper.

Some start for a new church venture, I think, as I ponder the multiple-choice symbolism of the scene. My assignment is to trail a team of young-adult specialists who have set out to draw a profile of a gen-

eration—a generation with which the church has virtually no contact.

### *How Can the Church Serve?*

Methodist District Superintendent Robert H. Courtney had asked the team to come to Cleveland because he needs information about where the young adults are, what they do, and what they need, as a first step in making contact with them. He is interested not so much in adding to the number of Methodists in Cleveland but in discovering how the church can serve young adults.

Directing the team is the Rev. Charles E. Mowry, executive secretary of the National Young-Adult Project, who explains:

"The church is doing almost nothing with the burgeoning young-adult generation. If it were just the church, I could be com-



fortable knowing that others were doing the job. But others aren't. At the most crucial period of their lives, when young adults are trying to make sense of jobs and marriage, as well as every issue that faces urban society, no one goes to bat for them. No wonder so many get lost on the way to adulthood."

The National Young-Adult Project was launched last October after several years preliminary study of those in their late teens and twenties. Its purpose is to help baffled local congregations and the church as a whole find ways of reaching out to the young adults they should be serving.

The national project is an inter-agency and ecumenical venture being sponsored by agencies of the United Church of Christ, the Evangelical United Brethren Church, and five major boards of The Methodist Church.

"The problems are too big for any one division of the church, or any one denomination, to tackle alone," says Chuck Mowry. "We are willing to work with anyone, anywhere, to get the young adult on the agenda of the city."

Less than 5 percent of San Francisco's young adults, for example, have anything to do with religious, social, or welfare organizations. The figure is between 5 and 10 percent in several other cities that have been studied.

### *Five-Day Penetration*

Here in Cleveland, an eight-man team—some local people and other outside experts—is launching five days of penetration into areas most churchmen never see. They are to go where the young adults are, and to talk to them.

Several members first start out to take a close look at Euclid Avenue. Beginning downtown at the public square, it plunges east past stores and hotels to the Arena, home of boxing matches.

We enter a place next door to the Arena where there's entertainment for the youngest young adults, a noncollege crowd made up of girls in high heels and thin skirts, and long-haired men in thin suits. They don't come for conversation. The music throbs and echoes, and when the youthful combo takes a

break, the jukebox takes over at equal volume.

Farther out the avenue, where it skews northeast toward the suburbs, we find University Circle, rimmed by the buildings of Case Institute of Technology and Western Reserve University.

Guided by a Western Reserve student, we tour the bars, a sort of college row where a lot of leisure time is invested. Each bar has its own personality; one is a pitcher-of-beer-for-a-dollar joint where students sit for hours without significant strain on meager budgets.

Northeast of the college complex, in what years ago was a prestige residential area, we stop at a large house that has been converted into an outpost of the Inner-City Protestant Parish. Tonight it's the scene of a meeting called by a council of churches executive, who has gathered the most progressive churchmen he has been able to plumb out of city and suburbs.

The subject is a storefront youth center, run by a Negro businessman and serving delinquent types. It has had plenty of trouble, and right now there's no money to keep the place open. The council executive hopes those at the meeting will agree to raise funds and back the center.

Lewis Robinson, who operates it on a shoestring with help from a few friends, has brought several teen-agers from the J"F"K House to explain its purpose. The J"F"K designation is puzzling and turns out to mean Jomo "Freedom" Kenyatta, after the militant African nationalist leader.

"The 'nice' people always give up on the bad kids," says Lew, who flashes occasional wide smiles that betray a faint hint of nervousness. "We take the bad kids."

The center, he explains, gives teen-agers a place to be, provides them with recreation, and tries to help them get jobs.

We ask about his trouble with the police.

"I'll tell you the truth," he says. "Whenever anything happens in the neighborhood, the police just automatically come into the J"F"K House and drag some of my boys out."

"That's right," adds a white

churchwoman who lives nearby.

After an hour, Mr. Robinson and his teen-agers leave. By now the living room is jammed and wooden chairs have been set up through the archway into the dining room.

### *'The Only Game in Town'*

The debate begins. Lew Robinson's credentials certainly aren't spotless. His is a long history of trouble, and discrepancies are noted in his explanations.

"If you invited Lew Robinson here to win a popularity contest, you're barking up the wrong tree," says one churchman. "But if you invited him because he's working with those kids, then his is the only game in town."

"Can we maintain some control over his program if we back him?" asks another, who may be thinking of the time Robinson had threatened to form a rifle club to protect civil rights workers.

"Let's face it," comes the reply, "if we give him money, it's for his program, not ours. We can't count on anything."

They talk about the tension in Cleveland and what they believe to be the certainty of major racial violence. The J"F"K House can't stop it, but they are thinking about who will pick up the pieces afterward.<sup>1</sup>

"I think we've got to back him," says a Methodist woman. "My regret right now is that I paid my church pledge last week. I'd rather give the money to Mr. Robinson."

The churchmen decide to try to raise funds. Though some still are hesitant, the clincher is: "Who *else* is doing anything?"

The Rev. Ted McIlvenna of the Young-Adult Project staff leans over and tells me, "They're questioning Robinson's motivation, but they recognize that anyone else who can work with those kids would be another Lew Robinson."

As we leave the outpost, the council executive sinks wearily

<sup>1</sup> Tragically, violence did erupt in mid-July with riots, shootings, and arson. After the National Guard was called up to restore order, Cleveland's police chief declared that J"F"K House was a center of agitation, and Lewis Robinson was picked up on an old charge of unlawful assembly (he quickly was freed on bond). But at press time, no documentation had yet been offered to substantiate the chief's charges, and no charges had been brought against Robinson as a result of his alleged role in the unrest.—EDITORS



back into an overstuffed chair and mutters that fighting the established powers in Cleveland is a debilitating job. The establishment includes the municipal government, the entrenched social-service agencies and—yes—too many of the city's churches.

### *A Shepherd and His Flock*

A few minutes later it's midnight, and we've driven into Hough, the toughest ghetto in the city. We find an old storefront that has been hastily painted blue inside. There's a neon light overhead, a desk with a phone on it, and a few old chairs.

Lettered on the window is "Shepherd of the Street." The man who bears that designation drives a jeep with the same legend painted on it, and he looks like a fair-haired phony in a clerical collar. He talks about "my people" and how hard it is to think like a white man any more.

"I've heard that line before," Clay Colwell tells him. The Shepherd finds out that Clay is as knowledgeable as he is blunt. After that, conversation comes easier.

The Shepherd of the Street gives us a running commentary on traffic passing the storefront. Pimps, prostitutes, dope pushers, he says. Four murders in the last year at the bar next door. The music thumps through the wall that divides the two buildings. I become acutely conscious that I'm sitting with my back toward that vast, plate-glass front window—but nothing happens.

"There's Wee Baby," the Shepherd says, nodding at a woman walking by outside. "She got that nickname because she started as a prostitute at 14. She's 27 now and the best-paid gal in the business around here. She may make as much as \$25 a trick."

Young adults seem to be particularly prevalent in this neighborhood, and as we talk on into the night, and later as we cross-check with other people, we discover that the Shepherd of the Street really is getting through to some of them.

The next morning, with a member of the Young-Adult Project, I head for a Job Corps center, which happens to be in the basement of a church. The trainees, all Negro

young adults, are wary, but the team member I'm with forges ahead in conversation. Finally the group begins to open up.

"Let's face it," one says. "We just don't get a fair shake at jobs." The others nod in agreement.

We ask why.

"I don't know," says one.

"Maybe you don't," the team member retorts, "but I think I have an idea." They laugh, and some of the tension eases.

"Why is it always stressed that Negroes are less qualified?" asks a well-dressed fellow in his early 20s. "Most of us are high-school graduates, but we can't get jobs."

"A lot of the industries around here are 'Tennessee specials,'" says another. "They hire the white people who come from down South, but not the Negroes."

"Is there any group—any church or social agency—trying to give you a chance to be heard?" the team member asks.

There is no response. Then it's lunchtime, and we leave.

In the part of Cleveland where the Appalachians and the Puerto Ricans live, Chuck Mowry and I go to talk with a fieldworker for the Cleveland war on poverty.

From his neat office he talks for more than an hour, outlining his theories, telling us that he spent several years as a young-adult worker before his present job.

Young adults in this area aren't motivated to do anything, he tells us. Many of them congregate in drive-ins or bars. They spend their time drinking, smoking, dancing, and shooting the bull. There's no creative atmosphere at all.

"There's a lot of sittin' and spitin' around here," he concludes.

As the interview closes, Chuck inquires: "Where can we find some of these young adults? I'd like to talk to them."

There's a long pause. "I don't know," the fieldworker says. "You just can't find them."

We cross him off.

### *Koinonia in a Ghetto*

Another afternoon is spent with a group of young people who call themselves the Community Union. Some are in college; some have dropped out. They settled into the

Cleveland ghetto to organize the powerless, and they found it rougher than they had thought. They couldn't even dent the establishment.

But they didn't quit. They rented a house, well-worn but sturdy, and they're dug in for the long haul—to live and become part of the community. They think that as the years pass, as some of them work to support the unpaid efforts of others, they may begin to have an impact.

Ted McIlvenna and Clay Colwell plan to stay an hour or so at the Community Union, but they stay through dinner and late into the evening.

Clay later says of the interracial group: "I've never felt a true koinonia in the church, but I felt it there. No pretense; no cover-up. Complete openness."

The team continues to crisscross the city. An associate pastor of a big downtown Methodist church visits for the first time the 6,000-student community college a few blocks away.

A Methodist layman visits the ghetto for the first time. Social service agencies, churches, a coffee-house, bookshops that cater to young adults—all get attention from team members.

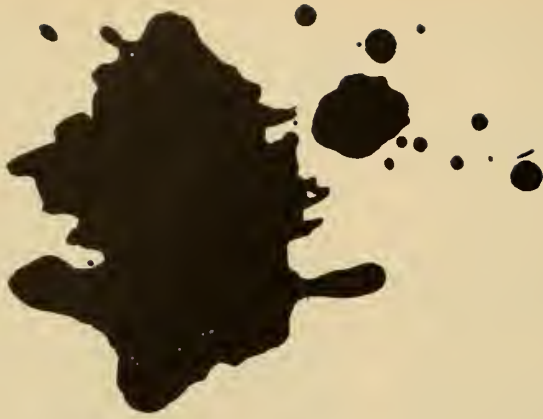
One spends an evening in an apartment house filled with young adults. Another visits a neighborhood center that runs a near-professional program in drama and the arts which attracts young adults from a wide area.

At the end of the five days the digestion process begins. No two members of the team see Cleveland the same way. No two have been to the same places. As a team, they have covered a good part of the city.

Now, as their experiences are distilled into an overview, Bob Courtney will have something to work with and plan from. The team has at least put together a few pieces of the city's puzzling young adult culture—a culture not even known to, much less understood by, a large majority of local pastors and laymen.

But it is only the first step, this information-gathering. The real test will come in what Cleveland's churchmen do with it. □





# IS There a Murderer Here?

By HAROLD P. LEWIS, Pastor  
Cottageville Methodist Church, Cottageville, S.C.

"Neither do I condemn you; go, and do not sin again."—John 8:11

SUPPOSE THAT, on some Sunday morning, a well-dressed and well-mannered stranger were to come into your church to ask for the privilege of speaking.

And, upon being allowed to do so, suppose he were to suggest that an electric chair be placed in the church in some appropriate spot to insure ready visibility by the worshipers. Or that one of the church schoolrooms be converted into a gas chamber. Or that the elected stewards be issued rifles for firing-squad duty. Or that, instead of the small brass cross on the altar, a real, death-size cross designed for tidy and relatively quick crucifixion be put in its place.

Do you think we would be justified in thinking the stranger insane? What do you think the reaction would be?

I do not know, but I believe it is high time that someone—minister or layman with sensitivity, intelligence, and intestinal fortitude—stood up to say some things about social unconcern. The train of Christian understanding about social concern has long since been sidetracked somewhere down the line.

Paul Tillich, with his usual insight, anticipated the situation in his book *Morality and Beyond* by placing his finger adroitly on the sore spot. He declared in no uncertain terms that "the message of grace has largely been lost. Grace as the power of accepting the person who is unacceptable, of loving the person who is unlovable, and of healing the person who is mortally sick, has disappeared . . ." from the thinking of the average churchgoer.

The implications of this statement, so far as the church is concerned, are profound. It means that most of us, whether we like the sound of the accusation or not, are somehow implicated in the rather indiscriminate slaughter of humanity that goes on around us, relentlessly, day by day.

Consider the drunks, the addicts, the perverts, the

misfits, the delinquents, the oppressed, the poverty stricken, the mentally incompetent, the emotionally wrecked, the psychologically disturbed, the maritally distressed, the socially excluded, and the physically handicapped. For the most part (thank God for exceptions), no one seems to care much about them.

It is a quiet slaughter. The cries of anguish and pain are, in most cases, deferentially subdued. Most of the victims go out to their fates without ever a retaliatory word or gesture. Most of them die slowly, by degrees and inches and without much fuss. Only occasionally does one cry out or strike back to disturb our repose. It is rather like they were bound and gagged before being thrown into the raging torrent of dissolution.

Maybe we are not directly responsible because it was not our lily-white hands that did the pushing. We are like the principal character in Albert Camus' book *The Fall*, who stood callously by, without lifting a finger to help, while a person drowned. We do incur responsibility.

## Acceptance

Is there a murderer here? Perhaps not in the strict legal sense; but in a more important, godly sense, a thousand tongues are crying, "Guilty! Guilty!"

If we presume to call ourselves Christian and turn a deaf ear to the plaintive cries of mankind . . . If we see injustice done and fail to prevent it, when it is within our power to do so . . . If we think ourselves righteous and allow the leaven of "rejection" to pervade our thinking and inhibit our action . . . In God's sight, we are accomplices to the act.

I pray to God that someday the rejects and misfits will find a refuge in the church. They desperately need and justly deserve it. But as long as bigotry, arrogance, self-righteousness, prudery, ridicule, contempt, haughtiness, conceit, and ostracism are allowed to flash their repugnant colors within our sanctuaries, this can never be.

The answer which has to be rediscovered, the word



which has at all costs to be reclaimed, is *acceptance*.

When the man in the pulpit and the man in the pew can say and really mean it, "Neither do I condemn you," then will God's will begin to be done "on earth as it is in heaven." This is, in the last analysis, the ultimate answer to every prayer.

Before this can be, however, those who claim to be servants and followers of the living Christ must employ two means toward the end of making the word *acceptance* a flesh-and-blood reality.

### Patience

The first of these is *patience*: but not the variety which has to do with taking a seat and folding one's hands on a visit to the doctor's office.

The Greek word for patience in the New Testament is *makrothumía*. Generally speaking, the word is not used with regard to things or events but with regard to people.

The writer of First Maccabees (in the Apocrypha) says that it was by *makrothumía* that the Romans became masters of the world. He means the Roman persistence which would never make peace except on its own terms. *Makrothumía* implies a kind of conquering persistence and very often is used in the New Testament in describing the attitude of Jesus toward men. When he said to the woman taken in adultery, "Neither do I condemn you," there was about his words an aura of *makrothumía*.

It is this kind of patience we need to admit into our lives as we invite air into our lungs. As T. S. Eliot, in *What the Thunder Said*, has expressed it, "We who were living are now dying, / With a little patience."

Our unceasing prayer should be: God give us patience that we might pray for the downtrodden instead of despising them.

Patience—that we might understand the sin-sick instead of condemning them.

Patience—that we might learn someday to hate the sin but not the sinner.

I have a friend who once prayed this prayer sincerely and has since become known for his work with men and women drowning in a sea of alcohol. While most of us are sleeping comfortably in our beds at night, he devotes himself patiently to the herculean task of rescuing lives that otherwise would be irrevocably lost.

He knows the sound of unconscious obscenity, the repulsive odor of a stomach's rejection, and the nightmarish distortion of a macerated mind in a way that will forever remain foreign to the churchgoer who considers attending church school and singing in the choir works of supererogation.

The odds are a million to one that he has never heard of *makrothumía* and yet, to know him and to know what he is doing is to infer, without doubt, that he understands more profoundly *conquering persistence* than any Greek scholar.

His is the patience of the Christ dying on a cross and still imploring God to forgive them; of a Paul writing his epistles of love amidst an atmosphere of prison's hatred and cruelty; of a Kagawa waging a

defiant struggle against the tuberculous filth of a Japanese slum.

This kind of patience, and nothing else, will suffice.

### Unrestricted Love

The second of the redemptive means which is long overdue, in the workaday systems of many who claim to be Christian, is *unrestricted love*. Perhaps I can be a bit more explicit with an illustration from Rita Snowden, in William Barclay's translation of *The Letters to the Galatians and Ephesians*.

"In France [during the Second World War] some soldiers . . . brought the body of a dead comrade to a French cemetery to have their friend buried there. The priest told them gently that it was a Roman Catholic cemetery, and he was bound to ask if their comrade had been a baptized adherent of the Roman Catholic Church. They . . . did not know. The priest said that he was very sorry, but, if that was the case, he could not permit burial in his churchyard. So the soldiers . . . sadly . . . buried him just outside the fence of the churchyard.

"The next day they came back to see that the grave was all right, and to their astonishment they could not find it. They knew that it was only six feet from the fence of the burying ground, but search as they might, they could find no trace of the freshly dug soil. As they were about to leave in perplexed bewilderment, the priest came up. He told them that his heart had been troubled because of his refusal to allow their dead comrade to be buried in the churchyard; so early in the morning, he had risen from his bed, and with his own hands *he had moved the fence* to include the body of the soldier who had died for France."<sup>1</sup>

This is the best description of unrestricted love I know. It is the kind of love that rises early in the morning to move a fence.

You have heard that it was said to the men of old, "You shall not kill" and whoever kills shall be liable to judgment. So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother (patiently and lovingly move the fence), and then come and offer your gift.

Is there a murderer here? The answer to the question is pending.

The answer, as far as the church is concerned, and as far as we personally are concerned in an individual sense, will someday be given by voices not our own, speaking with a thousand tongues, and the verdict will be God's. The evidence is being presented even now.

My earnest prayer is that through lives lived within the context of patience and love, each of us will be privileged to hear the King say, as we stand waiting on his right hand, "Come O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . As you did it to one of the least of these my brethren, you did it to me!" Amen. □

<sup>1</sup> From *The Letters to the Galatians and Ephesians*, translated by William Barclay; published 1959, U.S.A. by the Westminster Press. Used by permission.—Ebs.





*Devised by a struggling Polish doctor in 1887, the international language called Esperanto has captured the imaginations and hopes of millions around the globe.*

## Dr. Zamenhof's Amazing Language

By STANLEY S. JACOBS

WHEN THE Charles Thollet family in Morocco decided to visit the United States, they were not deterred because they knew nobody in America and could not speak English.

But Monsieur Thollet had pre-

pared for the trip by first writing a score of strangers in the United States, addressing each as *Estimate Sinjoro*, introducing himself, and telling of his family's travel plans. *Estimate Sinjoro* means "Dear Sir" in Esperanto, the so-called univer-

sal tongue which 7 million persons in 82 nations speak as an auxiliary language.

While the Thollets were still at sea, they received a cordial shore-to-ship call from members of the New York Esperanto Club. The



Americans took turns on the radio-  
phone to shout greetings in Espe-  
ranto to the French travelers.

At the Manhattan pier, 50 Espe-  
rantists serenaded the Thollet fam-  
ily with their own band. The visi-  
tors were guests in private homes,  
and from throughout the New York  
City area, housewives, merchants,  
teachers, lawyers, clergymen, and  
students came to meet their fellow  
Esperantists from North Africa.

A week later, Detroit fans of the  
language guided the Thollets  
through their city's auto factories.  
In Chicago, an Esperanto-speaking  
cattle-buyer took them on a tour of  
the stockyards. A taxi-driver, rec-  
ognizing the five-pointed, green  
emblem in Dr. Thollet's lapel, ad-  
dressed them in fluent Esperanto  
and devoted an afternoon to driving  
them around the city.

"You will pay no fare," he said  
in Esperanto at the end of the day.  
"I'm happy to meet foreigners I  
can talk with. If more people knew  
each other this way, maybe the  
world would become a better place,  
friends."

THE cab-driver had put a fin-  
ger on the motivation of Lazarus  
Ludoviko Zamenhof, a poor but  
brilliant Polish student who devised  
this international language in 1887  
when he was only 28 years old. A  
struggling eye doctor, he looked  
hopefully toward the day when  
the world's peoples would live in  
peace because they would under-  
stand one another.

The family of this idealist lived  
in privation while Dr. Zamenhof  
pored over language charts and  
kept adding new words to his grow-  
ing Esperanto dictionary. At times  
only the generosity of friends kept  
his family from going hungry.  
Neighbors thought the hollow-  
cheeked little doctor was mad.

But his birth date now is ob-  
served each year by the United Na-  
tions Educational, Scientific and  
Cultural Organization, which has  
issued pamphlets, posters, speeches,  
and monographs in the language  
which he invented. (Dr. Zamenhof  
had called himself Dr. Esperanto,  
meaning "one who is hoping.")

During his lifetime, the artificial  
language he originated gradually

won adherents in Europe, Asia, and  
America. Schools were established  
to teach Esperanto, which can be  
mastered in a month or two. Peo-  
ple in many lands were delighted  
by this easy-to-learn speech with  
its simple, consistent rules of gram-  
mar and made-up vocabulary of  
3,500 root words.

Several Protestant international  
conferences in the Netherlands  
have transacted all or most of their  
business in Esperanto. Four popes  
have given Dr. Zamenhof's lan-  
guage their blessing.

At other international confer-  
ences, Esperanto-speaking artists,  
writers, Red Cross workers, physi-  
cians, stamp collectors, and numis-  
matists split off into their own  
groups and conduct their sessions  
entirely in this auxiliary language.

Available in Esperanto are bi-  
ographies, novels, detective stories,  
history texts, and volumes on  
ethics, law, philosophy, and na-  
ture. As might be expected, *La  
Sankta Bibliu* (the Holy Bible) is  
the perennial best-seller at Espe-  
ranto bookshops.

An enthusiast can subscribe to  
any of the 120 Esperanto magazines  
issued throughout the world, or can  
listen to newscasts, dramas, and  
lectures in Esperanto from radio  
stations in Europe and South Amer-  
ica.

The Voice of America beams  
many programs in this tongue. The  
53-year-old Internacia Science As-  
ocio Esperantista distributes scien-  
tific papers in Esperanto to engi-  
neers, teachers, and students.

Esperanto is surprisingly precise.  
Space age scientists are exchanging  
papers in Esperanto on such sub-  
jects as atomic energy, open heart  
surgery, solar heat, and the spawn-  
ing of eels.

In Australia, devotees have pro-  
duced a feature-length motion pic-  
ture. All dialogue is in Esperanto.  
In his *Road to Singapore* film, Bing  
Crosby sang a song in Esperanto.

A Paris transatlantic telephone  
operator is an expert Esperantist.  
She routes calls from many Euro-  
pean businessmen, who have dis-  
covered that Esperanto detours lan-  
guage barriers.

In Europe many streets and  
squares bear Esperanto names,  
and numbers of Dutch policemen

and hotel clerks speak the language  
as an aid to foreign travelers. Some  
travel agencies in Europe have  
Esperanto-speaking clerks and tour  
guides. KLM, the Dutch airline,  
has some pilots and stewardesses  
who speak it, and the line adver-  
tises, *Flugado sparas tempon kaj  
monon* (Flying saves time and  
money).

THE MOST talented linguist can  
master but a handful of the 3,000  
known languages spoken through-  
out the world. As a result, practical  
individuals as well as idealists long  
have advocated an international  
tongue. A number of such efforts  
have been made over the cen-  
turies, but most have vanished.

His language flourishes because  
Esperanto—derived from *esperanza*  
(meaning "hope" in Spanish)—has  
only 16 simple rules of grammar  
and a lexicon derived from Ro-  
mance, German, Slavic, Latin, and  
Greek languages. If a word is  
spelled similarly in several lan-  
guages, it is a likely candidate for  
the Esperanto dictionary. Thus, the  
Esperanto *kelnero* (waiter) is  
found in German, Romanian,  
Dutch, Norwegian, Polish, Bul-  
garian, Lithuanian, and Estonian.

"I learned the rudiments in a  
week and could speak the lan-  
guage within a month," says a  
teen-aged Denver student who  
writes in Esperanto to youths in  
seven countries. "I like it because  
each of the 28 letters of the Espe-  
ranto alphabet has one sound only.  
You don't have to worry about  
silent letters. Every word is pro-  
nounced exactly as it is spelled."

Some examples: *tablo* (table),  
*teo* (tea), *koro* (heart). All Es-  
peranto adjectives end in *a*. To  
make an adverb, merely change the  
*a* to *e*. *Bona* (good) thus becomes  
*bone* (well).

Esperanto keeps up to date by  
absorbing many made-up words  
which have crept into common use.  
Among these are WACS, WAVES,  
f.o.b., a.m., p.m., SOS and C.O.D.  
Its proponents say anyone who  
speaks and reads English can rec-  
ognize from 70 to 75 percent of all  
Esperanto words.

Esperanto received its biggest  
boost when the International Tele-





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graphic Union in 1925 declared it to be a "clear language" acceptable for transmission in every member nation. Several times the old League of Nations urged its teaching in schools as a spur to world understanding.

These days the United Nations skyscraper in New York has become a magnet for Esperanto enthusiasts from all over the world. Clerks in the UN mail rooms are familiar with the tongue, as are a number of UN guides and delegates.

Petitioners have asked the UN to encourage the use of Esperanto in travel, international commerce, and diplomacy. Among the petitioners were a president of France, the prime ministers of the Netherlands and Austria, and 289 members of legislatures in the Free World.

Even the Soviet Union is beginning to thaw in its opposition to Esperanto. In the 1930s, Dictator Josef Stalin banned its use and even made it a penal offense to receive letters from abroad written in Dr. Zamenhof's invented words.

German enthusiasts once planned an Esperanto city on the outskirts of Munich. But Adolf Hitler banned the tongue, and imprisoned many leading Esperantists.

On a wintry night in 1941, Dr. Walter Lipman, an eminent scholar who was sought by the Gestapo, knocked timidly on the door of a Berlin schoolteacher and muttered a few words in Esperanto. The latter, an Esperantist, sheltered the hunted man until arrangements could be made to smuggle him into Switzerland. In Zurich, Swiss devotees of the language fed and clothed Dr. Lipman and sent him to Spain.

Madrid Esperantists cabled an American Esperanto club, which sent money for fare to this country. In New York, fellow Esperantists took the exile to a hotel, paid his rent in advance, and found a job for him.

"It is part of being an Esperantist," said one of his benefactors. "We have learned the language in order to be helpful to others."

The government of the Federal Republic of Germany, in Bonn, is trying to undo the harm done by the Nazis. Enthusiasts in West Germany have introduced the teaching of Dr. Zamenhof's language in hundreds of schools.

One of the outstanding events at a European Boy Scout conference was an entire day's sessions conducted in Esperanto. Given a pocket language manual three days earlier, the Scouts found Esperanto grammar so simple that they soon were able to translate greetings and portions of speeches delivered in the Zamenhof medium.

Esperantists in San Mateo, Calif., have adopted Toyonaka, Japan, as their sister city and carry on a lively correspondence with users across the Pacific. The San Mateo group gave sample lessons at the 1963 county fair.

One member of this group, a teacher, spent two months in Europe attending Esperanto gatherings and taping interviews with Esperanto-speaking children. Now she plays the tapes for classes in her school. In turn, the California pupils airmail tapes to British, Danish, Dutch, and French schools. Similarly, a blind couple in Pittsburgh, Pa., maintain a worldwide tape correspondence in Esperanto.

In Burlingame, Calif., two Japanese actors presented samples of their country's ancient Noh drama in Esperanto.

Every year, Esperantists from a dozen countries journey to Gresillon Castle at Bauge, France, to attend teachers seminars. Similar courses are offered each summer in Denmark and Wedgewood College at Stoke-on-Trent, England.

Chapters of the Esperanto League of North America flourish in Washington, D.C., San Diego, San Francisco, Seattle, Buffalo, New York, Houston, Tampa, Chicago, and Pittsburgh.

Information about Esperanto and the clubs may be obtained from the Esperanto League headquarters in Meadville, Pa. The league will send a free *librolisto* (book list), and will put you in touch with Esperantists in Dublin, Bombay, Tokyo, or Rome. In those cities and many more around the world are persons eager to exchange letters in Esperanto with enthusiasts in Topeka, Atlanta, or Anywhere, USA.

The inventive Polish scholar who signed his letters "Dr. Esperanto" would be pleased to know of today's global interest in his language. Indeed, Dr. Zamenhof's invention seems destined to make a lasting contribution to the cause of international understanding. ☐





# Browsing in Fiction

With GERALD KENNEDY, BISHOP, LOS ANGELES AREA

THERE IS a rather general feeling that only an exciting life can make a good novel. This simply is not true. The swashbuckling experiences of a handsome hero often can be as dull as dishwater. Great and tragic happenings can be very tiresome reading. If it is true that preachers can dull the most exciting news in the world, writers can turn dramatic happenings into a boring sameness.

The truth is that drama is present in the commonplace and ordinary. What seems on the surface to be the dullest of lives is full of thrilling issues when dealt with by an artist who has imagination. World travelers have left me numb with a kind of repetitious recital of happenings which should have been as blood-stirring as the climax of a battle. I have listened to a man tell a simple little story about a simple little happening and found myself hanging on his words. The real novelist is one who takes whatever material meets his eye and makes us realize how full of wonder and delight all life is.

I thought of this again as I read *A GENEROUS MAN* by Reynolds Price (*Atheneum*, \$4.95). Price takes a simple rural North Carolina family and continues what he started in his previous *A Long and Happy Life*. This new book deals with three crucial days during Milo Mustian's 15th year; and while some extraordinary things happen, the main things are the insight he gains into his life and the people he meets.

Strangely enough, the book is at its best when talking about the plain people in it—for example, the grandfather. It seems a little farfetched and loses its sharpness when it centers on the hunting of an escaped 20-foot python. This all comes about because Milo falls in love with a carnival girl who is a part of the snake act. The younger brother, Rato, goes looking for his dog, which is supposed to be mad, and the whole thing turns into a mixed-up search for the boy, the snake, and the dog.

But, as I said, this is somewhat bizarre, and the real interest is in the

writer's interpretation of the sheriff, his deputies, the sheriff's wife and, of course, Milo himself. There is a certain wit and wisdom in these simple people which the author reveals without either straining for it or making it seem artificial. This is the novelist's gift which was so obvious in *A Long and Happy Life*.

When a man reveals this ability, we may expect other books in the future which will be well worth reading and perhaps one will appear that is great.

The main theme of *BEST BY FAR* by Roger Eddy (*Doubleday*, \$3.95) is the futility of trying to recapture great moments of the past. You can hardly go home again, as Thomas Wolfe intimated in one of his books, and that is the reason why it is usually poor policy to return a preacher to a church he served previously. Let the past be over; do not try to warm it up. Almost certainly the only result will be disillusionment and despair.

However, the veterans of the 57th Special Attack Regiment in World War II were sold an all-expense tour for themselves and their families. They would revisit the places they had fought over and see the villages where they had accomplished their military triumph. They had set the Italians free and they would return to be recognized and thanked for what they had done some 20 years before. This is the plot and on the basis of it, Eddy takes various people such as the colonel, the Gold Star mother, the Red Cross girl, some of the officers and men, and shows what happened to them on this journey.

This is an interesting book, and most people will recognize some of their own attempts to capture lost greatness. But 20 years is a long time. A new Italian generation has grown. There are humorous happenings but, underneath most of them, a kind of sadness that life is irreversible. This is a traveling class reunion and most such affairs are better ignored. Whatever may be our experiences or our feelings about the present, let us understand the way must always be

forward. St. Paul spoke for the Christian when he advised forgetting the things which are behind.

I enjoyed this book and so will you, I think. It will be good for all of us to remember that a colonel without this uniform doesn't look much like a colonel. So, forward it is for better or for worse, and this is probably enough preaching.

One of the most enjoyable books I have read in a long time—and I talked about it in this column—was *Up the Down Staircase*. That was a wonderful story about a teacher in a public-school system. When there came to my desk *THE BLACKBOARD CAVALLIER* by John Morressy (*Doubleday*, \$4.50), I turned to it with some eagerness. But this book is not up to the other one. My chief objection is that the issues raised are comparatively petty. Teaching is a great profession, and we ought to think of it constantly in terms of its significance.

I had the feeling that in this book there is an attempt to make important what really is not very important, while vital issues were overlooked. It is a rather pleasing story, but it sounds contrived and trite. I do not doubt that teachers go through this kind of experience, but then so do preachers and everybody else in one way or another.

There is the real issue of honesty and integrity, and I am probably being unreasonable to have expected these matters to be treated in a bigger setting and with more profound implications. The book has some humorous parts: the hero, Ernie Quinn, is a kind of Walter Mitty, and his imaginings are amusing.

It is hardly fair to judge one book in terms of another, and I probably should not have done it. I should like to be clear on one thing: if anybody can write about teachers in such a way as to ennoble the profession and make the public understand the greatness of the calling, I am for him. There abideth these three: educational theory, educational administration, and teaching; but the greatest of these is teaching. □



# Looks at NEW Books



Amateur sailor Robert Manry is met by his family (left) and a flotilla of boats carrying reporters, photographers, and other greeters as he and Tinkerbelle near the end of their Atlantic crossing.

THE YEAR 1966 should go down in history, somewhere, as the year of family-life conferences. The National Council of Churches teamed up with the Canadian Council of Churches to hold a North American Conference on Church and Family early this summer in Hamilton, Ont. Methodists held their first World Methodist Family-Life Conference in Birmingham, England, in August. And this month, October 14-16, Methodists in this country will hold their Fifth National Conference on Family Life in Chicago, Ill.

I, Barnabas, therefore, bow to the inevitable, and most of the books I am going to talk about this month are related to—you guessed it—some aspect of family life.

One of the principal concerns expressed at the family-life conference in Hamilton was abortion.

There is a new book on the subject, by Lawrence Lader, who interviewed physicians, clergymen, lawyers and judges, legislators, and women who

have had experience with abortion. After these interviews and a thorough study of the history of abortion and its legal status in this country and other countries around the world, he asks why a woman must be forced by law and religious pressures to give birth to a severely maimed child, or why a teen-age victim of rape must bear the burden of that act.

In *Abortion* (Bobbs-Merrill, \$5.95), Lader says the issue is primarily religious. The Protestant churches have avoided a decisive stand on when life begins, wanting to protect the sanctity of the fetus but increasingly aware of the need to protect the life and health of the mother. The Roman Catholic Church, however, has never swerved in maintaining that a soul comes into being at the moment of conception.

This confusion as to when human life begins is the crux of the abortion dilemma, Lader believes, and he blames it for a system under which an estimated 1 million American women seek secret, illegal abortions

each year. Many of them die, although abortion performed in a hospital by a competent physician is one of the simplest and safest operations.

Abortion is not a pleasant subject, and it is highly complex and controversial. Lader's book is, admittedly, an impassioned appeal for legalized abortion, but it also is the first documented report we have on the laws and practices governing abortion in this country and elsewhere.

Most of us just dream about adventure. Robert Manry, middle-aged and married, made his dream come true by sailing his 13½-foot sloop *Tinkerbelle* from Falmouth, Mass., to Falmouth, England.

The Atlantic crossing took 78 days, and the waves knocked Manry overboard six times. He loved every minute of it, and is by turns lyrical and practical as he tells about it in *Tinkerbelle* (Harper & Row, \$5.95).

*Tinkerbelle*, incidentally, was one of the smallest boats ever to cross the Atlantic nonstop.

This is a book for everybody. Armchair adventurers will like the excitement of sharing the adventure; sailors wise in the way of the sea will take a professional interest in Manry's seamanship, the equipment he took with him, and the modifications he made on the little craft before setting forth on the voyage.

Manry himself is a little rueful about his failure to recognize the newsworthiness of his feat. As copy editor for a Cleveland newspaper, he admits he should have known that people would be interested in what he did. But it did not occur to him that anybody would care until he neared the English coast and newsmen started coming out in boats to interview him.

I have had reason to read what I have sometimes thought was more than my share of scientific books and papers. Some are very dull, but in others you can find some fascinating reading between the tables and statistics.

*Marriage and Family Among Negroes* (Prentice-Hall, \$4.95) is one of the fascinating ones. Pennsylvania State University professor Jessie Bernard has, in fact, woven so many



examples and anecdotes into this book that it is an eloquent history of the Negro people in America.

The Penn-Cornell game was being fought fiercely that fall. Penn captain George Thayer went down under a pile of Cornell players and, when the heap was finally disentangled, one lone body was lying flat and unconscious on the ground.

A woman in the boxes, a little near-sighted, turned to the man in the next box and asked whom the body belonged to.

"It's your son George," the man replied glumly.

"Thank heavens!" she cried. "I thought it was that poor Scull boy. He's so frail."

Mrs. George Thayer was not frail, and she did not allow her children to be. Passionately devoted to athletics, she was figure skating and teaching her grandchildren to swing on a rope like Tarzan when she was 75. At 73 she beat her son Charles at tennis 6-love.

*Muzzy* (Harper & Row, \$4.95) is her warmly human, often humorous story, told by that son, Charles W. Thayer. It is the story of a woman with great character who presided over her large, roomy, but somewhat ramshackle home on Philadelphia's Main Line, a woman with dash and decision, who took a lively interest in the doings and problems of family, friends, and servants, enjoying everything, especially children and National League baseball games.

When she died, English friends held a memorial service during which the choir sang the passage from Proverbs that begins: "Who can find a virtuous woman? for her price is above rubies . . ."

"It seems to us," one of the friends explained, "that it was written for Muzzy."

*The Bible Story* retold by Stefan Andres (McGraw-Hill, \$7.95) attempts to present the Old and New Testaments as one story unfolding through the centuries, emerging from the realm of myth into folk history, then into world history.

The translation from the German, by Michael Bullock, always chooses the simpler word or phrase without descending to the colloquial. Thus, the text has an easy, natural dignity; and Gerhard Oberländer's jewel-toned watercolors make this a beautiful book as well.

Do not expect it to adhere strictly to the biblical text. Andres, a well-known German novelist, uses storytelling skills to put the reader into the narrative, omits some parts of the Scriptures and enlarges others, and adds linking passages that give us

background and indicate the passage of time. He sees the Scriptures as the story of salvation, culminating in Christ. The story does not, he says, "deal exclusively with the Jewish people, nor exclusively with God, but with God *and* the Jewish people, which . . . stands for all other peoples."

"I don't have but a minute, so I will have to pray fast . . ."

"I come to Thee to ask forgiveness for a number of things—and most of them have to do with my tongue . . ."

"There is more work to praying than I had counted on . . ."

"There must be a better way . . ."

Phrases like these run through *Too Busy Not to Pray* (Abingdon, \$2.50), in which two homemakers offer a litany for a homemaker. These conversations with God are about the "little ordinary sins," the dailiness of living, and the hard thing it is to find time for prayer and meditation in crowded days.

The authors are wives and mothers, both living in Lubbock, Texas. Jo Carr, who adds free-lance writing to her home duties, spent five years in Rhodesia, where she and her husband were lay missionaries. Imogene Sorley is the wife of the program director of the Wesley Foundation at Texas Tech, in Lubbock.

Allowances . . . companions . . . clothes . . . driving . . . smoking . . . drinking . . . dating . . . homework . . . underachievement . . . hostility . . . even grandparents. All these and many more things can be points of conflict between parents and their teen-age sons.

A psychologist who counsels teen-age boys opens his casebook in *Understanding Your Teenage Boy* (Sheed and Ward, \$3.95), and in these pages of direct talk between counselor and teen-ager there is a wealth of helpful insight. The author, who uses the pseudonym William J. George, does not talk from textbooks alone. He has six children of his own—four of them teen-agers.

For the third time, Martin E. Marty and Dean G. Peerman have collected significant current articles into a paperback that brings us into contemporary conversations about God and man.

*New Theology No. 3* (Macmillan, \$1.95) gives us an evaluation-in-depth of Harvey Cox's *The Secular City*, a discussion of secularism in modern literature, a consideration of the Christian minister and the social problems of the day, and essays on various aspects of theology.

The style and content of these essays vary widely. I was particularly



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## Bishop Nall Answers Questions About

# Your Faith and Your Church

**Did Jesus 'take the sword'?** "I have not come to bring peace, but a sword," said Jesus, according to Matthew 10:34. In a parallel passage (Luke 12:51) he says that he came to bring division rather than peace.

Anyone who will read the Matthew passage carefully will note that it does not deal with international but with familial relationships. It shows how families will be torn down the middle by the decision of some members to accept Christ and others to reject him.

In instances where it is reported that Jesus used the term "sword," even those who were closest to him—and should have understood his meaning—missed it completely. The experience in the Garden of Gethsemane is a prime example.

**Can prayer help in dieting?** To be sure, for prayer is conversation with God, and God can help.

When we offer grace before a meal and say, "Bless this food for its intended use," we can hardly utter this prayer if we know that consuming the food (or all of it) would do violence to God's plan for our health.

Some are what the psychologists call "compulsive eaters." We eat because we are frustrated, and we require emotional release. Our cares overwhelm us. But remember the words of 1 Peter 5:7 (KJV): "Casting all your care upon him [God], for he careth for you."

One of the best ways to cast these cares is through prayer—offering thanks for what we need and thanks for resources to help meet the needs of others.

**What is the 'trust clause'?** There are strict limitations on the use of church property (whether sanctuary, church-school facilities, or parsonages) acquired by congregations. The trust clause (*Discipline*, ¶¶ 174-75) sets this forth and indicates that property must be used, kept, and maintained for church use by Methodist ministers and their congregations.

Thus, no congregation (or part of one) can pull out of The Methodist Church and take any property along.

Bishop Nall, who answers your questions on faith and church in this column each month, is editor of a new paperback book intended to help young men and women who are considering entering the ministry. *Who Is the Parish Minister?* (Abingdon, \$1.25) has 11 chapters, all written by Methodist bishops and challenging the reader to see the ministry's vital importance.

interested in the chapter in which George W. Webber, executive director of the Methodist Urban Service and Training program (MUST), summarizes the mission of the Christian church. He believes it is *Incarnation*, in that the life of the congregation must be shaped by Scripture and the world. He believes it is, also, *Crucifixion*—meaning that the congregation exists to share in Christ's ministry. And he believes it is witness to the *Resurrection*, which calls the congregation to point by its existence and its activity to the presence and power of God.

The theme for Children's Book Week, October 30 to November 5, is "Books Please." Of course they do; good books, that is. And it is never too early for a child to be brought into experience with the best in literature.

I was reminded of this by a young friend who reads poetry to her baby daughter. The child does not understand the words, of course, but she nods her head to the rhythm, and already she has her favorites.

Three poetry anthologies especially for children have come out recently, and each has its strengths. The most imaginative is *Read Me a Poem* (Grossett & Dunlap, \$1.95), for which Ellen Lewis Buell has chosen traditional, classic, and modern verse to please young children. This book has colorful, mind-stretching illustrations by Anna Maria Magagna.

More traditional in style and content is *The Golden Journey* (Reilly & Lee, \$5.95), compiled by two poets, Louise Bogan and William Jay Smith. This is a handsomely printed book, with decorative woodcuts by Fritz Kredel, but it lacks strong visual appeal for youngsters. While the range of verse is wide, it leans most heavily to the classicists.

*Poems to Be Read Aloud to Children and by Children* (Nelson, \$4.95) is for older children, and one of its strengths is a straightforward introduction to patterns in poetry. This collection was edited by Ann McFerran, and its pages are pleasantly decorated with drawings by Roberta Lewis Clark.

*Words Words Words* (Doubleday, \$3.25) is poetic commentary on the derivation and structure of the English language; but lest this sound too pedantic, I hasten to tell you that there is an abundance of humor and imagination in Mary O'Neill's verse and Judy Piussi-Campbell's modern-but-not-abstract illustrations.

The publishers designate this book for readers "up to 10." I think it is for lovers of language whatever their age.

—BARNABAS



# The 148th Psalm



*Praise the Lord!*

*Praise the Lord from the heavens,  
praise him from the heights!  
Praise him, all his angels,  
praise him all his host!*

*Praise him, sun and moon,  
praise him, all you shining stars!  
Praise him, you highest heavens,  
and you waters above the heavens!*

*Let them praise the name of the Lord!  
For he commanded and they were created.  
And he established them for ever and ever;  
he fixed their bounds which cannot be passed.*

*Praise the Lord from the earth,  
you sea monsters and all deeps,  
fire and hail, snow and frost,  
stormy wind fulfilling his command!*

*Mountains and all hills,  
fruit tree and all cedars!  
Beasts and all cattle,  
creeping things and flying birds!*

*Kings of earth and all peoples,  
princes and all rulers of the earth!  
Young men and maidens together,  
old men and children!*

*Let them praise the name of the Lord,  
for his name alone is exalted;  
his glory is above earth and heaven.  
He has raised up a horn for his people,  
praise for all his saints,  
for the people of Israel who are near to him.  
Praise the Lord!*

## *Announcing*

# Together's 11th Photo Invitational

**NOW, TRULY**, the stage for our large family of reader-photographers is as wide as the earth and as high as the sky. Subject and scope for your color camera are limited only by your imagination and the intensity of meaning and feeling you derive from reading the 148th Psalm. Essentially, this is a song of praise to God—it sounds from sea and space, from man and beast, from frost crystal, cloud, orchard, and hillside. As you study the rules at right, and plan your own color photo-illustration for this wonderful psalm, remember that we'll pay \$25 for each 35-mm. slide used, \$35 for larger sizes.

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Having already shattered publishing records with an advance sale of 2,200,000 copies, it may be in your hands this Sunday. But how did it come to be? What's new about it? How is it to be used? Here are answers to such questions from the man who directed the whole, complex undertaking.

# Our New Methodist Hymnal

By CARLTON R. YOUNG  
Editor, The Methodist Hymnal

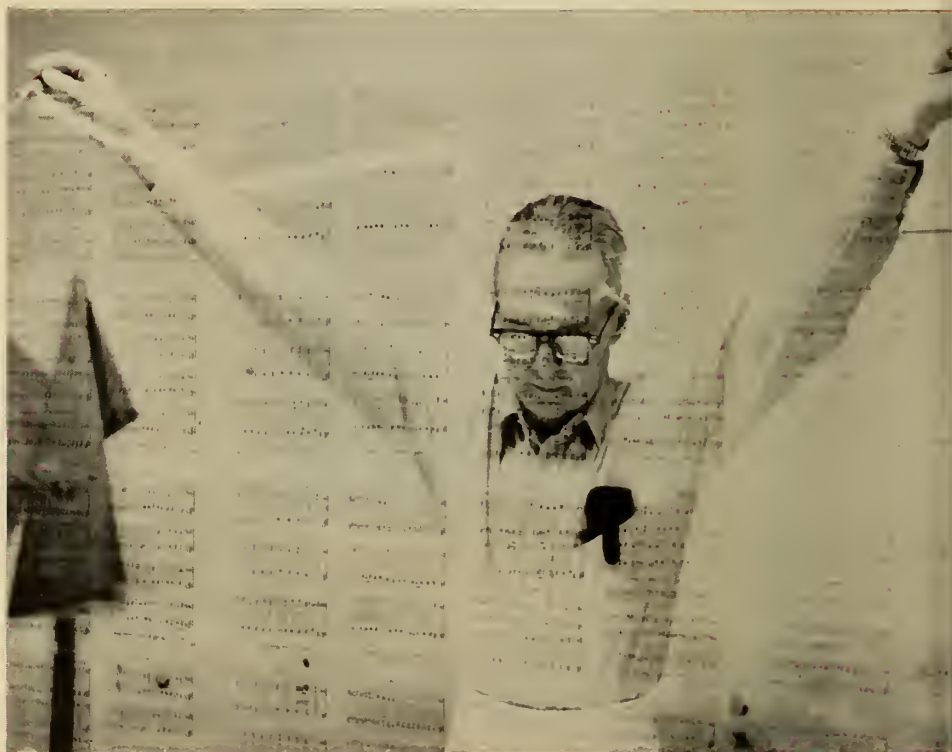
IN MAY, 1960, Methodism's General Conference authorized the revision of our 1935 *Hymnal*. Approval was granted by a slim margin of 32 votes. Sitting beside me in Denver that day, one observer remarked, "I doubt that the idea of revising the 1905 *Hymnal* would have been received with any more enthusiasm."

The General Conference clearly had little faith in the idea that an acceptable revision could be accomplished by a small committee. It wrote itself into the process by directing the Hymnal Committee to submit its report for approval at the 1964 session in Pittsburgh. No other revision committee in the history of American Methodism has had, on the one hand, such a small vote of confidence for its anticipated work, and on the other, the realization that all its labors would be reviewed by more than 850 General Conference delegates. If there was ever to be an official Methodist hymnal, this was to be the one!

Now, six years after its authorization, the new *Hymnal* is being distributed. To the astonishment of almost everyone, prepublication sales crowded the 2,200,000 mark—the largest advance sale in publishing history!

What is there about this hymnal which brought forth a unanimous vote of acceptance by the 1964 General Conference, and such unprecedented response from local churches? The simple answer is that, in a real sense, this is the product of the church at large, not just the result of work by a small group behind closed doors.

Because the General Conference insisted that the new *Hymnal* be



*He could be a choir director—but instead he's a workman in the printing plant, carefully inspecting a film transparency on which are 32 of the new hymnal's total of 784 pages.*

its product, the Hymnal Committee viewed its work from the start as that of producing a hymnal that was representative rather than parochial, comprehensive rather than restrictive.

A total of 41 persons worked firsthand on the hymnal, and many others—pastors, musicians, hymnologists—were invited to assist on various parts of the immense project. To segment its work, the committee was organized into four subcommittees: executive-editorial; tunes; texts; and psalter-service-music-ritual. These subgroups met several times each year, and full committee sessions were held each

October and February to act on subcommittee recommendations. All hymns were given close examination at the full committee meetings, and all hymns, readings, prayers, and service music selections were put to the test of being sung or spoken by the group. Thousands of man-hours in research and meetings were reflected in the 515-page report which went to the 1964 General Conference.

Three and one half years after the first committee meeting and almost four years from the date of its 32-vote authorization in Denver, the Hymnal Committee's work was endorsed unanimously after an



hour's presentation and discussion at the 1964 General Conference.

That was just the end of the beginning. From Pittsburgh, the report went to The Methodist Publishing House, and the gigantic task of copy-editing, researching, and manuscript preparation began. Each word of each hymn had to be subdivided, syllable by syllable, then forwarded with a page of hand-copied music to a music typesetter. Each set page was proofread at least five times. This part of the work was about a year and a half in process. In addition, special publishing and distributing procedures were established—for printing, binding, and shipping 2½ million books of 784 pages each is no routine task.

Elsewhere on this page is reproduced a typical example of one hymn page. Note first that the title (really the first line of the poem) is printed above each hymn. Many have felt that the lack of easy identification of each hymn by its title hampered laymen in full use of the 1935 *Hymnal*, both in corporate worship and for private devotion. Note also that the number of each hymn is placed on the outside of the page, contrasting with the 1935 practice which put the number out of sight in the left margin on all right-hand pages. These matters may seem trivial, but they are symbols of the attempt to make this the most convenient, easy-to-use hymnal ever published by American Methodists.

Remember the frustration of trying to find which of three number 164s in the old *Hymnal* was being used to sing *All Hail the Power of Jesus' Name*? Or how difficult it was to find the second responsive reading for the 21st Sunday? Or the Communion Ritual on page 523? All that is past now, thanks to the system of through numbering for the entire contents—from 1 (*O for a Thousand Tongues to Sing*) to 853 (the index of first lines of hymns and common titles).

Referring again to the sample page, on the upper left is information about the text of the hymn, its author, and source. If the words of the poem are a paraphrase of Scripture, this reference is provided. Opposite, on the upper

## All Hail the Power of Jesus' Name

71

EDWARD PERKINNEY, 1726-1792  
Alt. by JOHN RIPPON, 1751-1816

CORONATION FM  
(Ann. Hymns), 1791  
OLIVER HOLDEN, 1765-1844

1. All hail the power of Je - sus' name! Let an - gels pros - trate fall;  
2. Ye cho - sen seed of Is - rael's race, Ye ran - somed from the fall;  
3. Sin - ners, whose love can ne'er for - get The worm - wood and the gall,  
4. Let ev - ery kin - dred, ev - ery tribe, On this ter - res - trial ball,  
5. O that with yon - der sa - cred throng We at his feet may fall!

Bring forth the roy - al di - a - dem, And crown him Lord of all;  
Hail him who saves you by his grace, And crown him Lord of all;  
Go spread your tro - phies at his feet, And crown him Lord of all;  
To him all maj - es - ty as - cribe, And crown him Lord of all;  
We'll join the ev - er - last - ing song, And crown him Lord of all;

Bring forth the roy - al di - a - dem, And crown him Lord of all.  
Hail him who saves you by his grace, And crown him Lord of all.  
Go spread your tro - phies at his feet, And crown him Lord of all.  
To him all maj - es - ty as - cribe, And crown him Lord of all.  
We'll join the ev - er - last - ing song, And crown him Lord of all. A - men.

THE GOSPEL OF JESUS CHRIST HIS NAME AND GLORY

right, is information about the musical setting, the tune name, and the metrical pattern of the text, as well as the name of the composer or arranger and the source, if any.

All verses of the hymn itself are placed between the lines of music—no small task with a six-stanza hymn! (No small task, either, for the reader to see and enjoy the text as a poem, which is what it is.)

Since the time of Wesley, there has been a rightful concern for the classification of hymns to permit proper indexing and cross-referencing. Each hymn in our new *Hymnal* was carefully put into a classification for easy reference by worship leaders, and this classification is found below each hymn. (In the old *Hymnal*, this was at the top, and gave the misleading impression of being the hymn's title.) The full hymnal is listed by classification in the index numbered 852. Other hymns also are listed here in a "see also" notation which follows each complete category. We

expect this to encourage fuller use of each hymn regardless of where it rests in the primary category. The classification system allows for hymns to be selected either by topic or by seasons of the Christian Year.

One more item needs to be mentioned: the listing of a hymn tune at the bottom of some pages. This indicates that the hymn on that page can be sung to another tune.

Classifying hymns and indexing hymnbooks is the mark which John Wesley placed upon the hymnbooks that have proceeded from his work in the 18th century. He was concerned that "hymns should not be carelessly jumbled together" but "carefully ranged under proper heads." Most Methodists know and appreciate the poetic genius of Charles Wesley, but few give proper credit to John, not only for his editorial skill in perfecting the texts written by his brother and others but also for his own abilities and interests in Christian hym-



nody. To attest to this, we have included in the front of the hymnal his "Directions for Singing" which he wrote as the preface to his 1761 collection *Sacred Melody*. These rules bear reading and observing by today's Methodists.

Although this new *Hymnal* is called a revision, it contains much that is new. These changes represent special areas of the Hymnal Committee's concern. For example:

1. *More texts from the Wesleyan tradition.*

Reversing a trend of 100 years in American Methodism, the new *Hymnal* contains more hymns and translations by the Wesleys. There are 73 by Charles, 8 by John, and 1 by Samuel, Sr. Among those which are new to this hymnal is the so-called conversion hymn by Charles, *Where Shall My Wondering Soul Begin* (No. 528).

2. *More of the so-called "gospel hymns."*

After all the arguments have been put forth (and they were heard anew in the committee discussion) as to the vague if not misleading and heretical aspects of gospel hymns, the plain fact is that millions of Methodists in thousands of churches sing little else besides these and Christmas carols. Thus, more of these hymns were included with the committee's patient hope that the church might use "what they already know" and then be led to a more sturdy brand of congregational song. Too long, many Methodists have used several hymnals and songbooks for worship, church school, and other gatherings, when all the time we should have been singing from one common hymnal.

The challenge to our church's leadership is clear. If the gospel hymn is as inadequate as some claim, then rather than grumble about the presence of these selections in the new *Hymnal*, these leaders ought to welcome them as a place to begin. All the evidence indicates that this is the point where too large a segment of our church now is in its knowledge and appreciation of Christian song. Those churches which already have gone on to more enlightened



One of the nation's few specialists in music setting, Robert Hunter of Glen Rock, New Jersey, handprints music notes on a hymnal page.

understanding and appreciation need not sing these newly included gospel songs.

3. *More texts from the Greek, Latin, German, and English traditions.*

Methodist hymnals since the 1870s have included an increasing number of these, and this trend continues. The fact is that for 50 years hymnals of all denominations have been moving toward a common body of hymns. Thus, in a sense, Protestants and now even Roman Catholics already are singing from one common "hymnal" even though it has many different covers and is sold by different publishing houses.

Compare, for example, our new *Hymnal* with the one published in 1957 by the Evangelical United Brethren Church: our book contains more than two thirds of the selections in theirs. Is it too much to think of a day when all Christians actually will sing from a common hymnal? With the inclusion of more hymns from the historic Christian faith, Methodists will come even closer to having a hymnal that has much in common with the broad base of Protestantism.

4. *A scarcity of good contemporary hymns.*

Hymns from the historic faith were easy for the committee to come by, but contemporary hymns were quite another matter. Texts which speak of and to our 20th-century, urban, atomic, space age are almost nonexistent. There are hymns, of course, which have been written in the 20th century, but most of them come off as little more than pale reflections of the best of the 18th and 19th centuries. There are, too, hymns which self-consciously list our contemporary attributes and gifts, but they invariably fall back on 18th-century symbols to express the relevance of the Gospel for our time.

For some reason, the only hymns we can claim as belonging to this century are those produced during the heyday of the "social gospel," such hymns as *God of Grace and God of Glory* and *O Holy City, Seen of John*. But we have quite enough of these, and we should be producing our own. If we are, as many tell us, in a time of renewal and revolution, where are the hymns that express it?

Apparently, the inroads of revivalism and the social gospel, the unsettled condition of Christian thought since the 1920s, and ministerial preoccupation with running the church have discouraged the pastor-poet from singing about what he is preaching. Since the time of Luther, the bulk of the great hymns have come from the pens of such pastor-poets. But in our day the poet and the playwright alone have recorded our passions for and our problems with Christ's Gospel.

Not so among the world's younger churches! Here the Christian experience (this Wesleyan term haunts us!) has been recorded in a significant way. This reminds us that whereas 50 years ago we took "our" song to them, now they are returning "their" song to us—with an authenticity that should make us ponder our lack of creativity in the important matter of producing Christian songs.

*Jesus, We Want to Meet* (No. 487) comes from Nigeria and speaks of the Christian community at worship. A drum part is included



—no doubt a first for a Methodist hymnal anywhere! Here is a truly contemporary hymn, not because it is self-consciously modern but because it rings with an authentic witnessing to fruits of the Spirit.

5. *Fewer lifeless or hard-to-sing tunes.*

While there is little “new” to point to in the realm of hymn texts, we can rejoice that the music of our new *Hymnal* has taken on a new character—new at least for 20th-century Methodists. Almost 200 dull, lifeless tunes from the old edition have been dropped. And, to quote Gilbert and Sullivan’s Ko-Ko, “They never will be missed”! New and more singable tunes have been added to express both old and new texts. In some instances, pitches have been lowered for ease in singing. Plainsong, psalter, and chorale melodies, folk music, and new tunes have replaced many dull, self-satisfied Victorianisms. The tunes of Ralph Vaughan Williams and his disciples in England and America in particular have come to the front, along with folk music from this country and around the world. There is no doubt about it, this new hymnal contains the most expressive and singable music ever compiled for American Methodists.

Eighty years ago, American hymnals began to combine excerpts from the Bible, prayers, and hymns with tunes in one book. We are fortunate that our new *Book of Worship* was so recently revised, so that the hymnal might include excerpts from this excellent source. Also included, of course, are orders for Holy Communion, reception into church membership, confirmation, Baptism, and the order for morning worship. Aids for worship are provided, as well as musical settings of the Psalms and canticles and music for the order of worship and Communion.

A year’s outline of Scripture readings and acts of praise is provided in the lectionary (No. 674). This listing relates to both the Christian Year and to special days and other observances, and the whole section illustrates the new hymnal’s biblical orientation.

Aids in the ordering of worship,

beginning with No. 676, include prayers for entering church (a good alternative to vapid conversation), excerpts of Scripture, calls to worship, collects, general prayers, and other acts of worship.

Service music, so long thought the property of choirs, has been completely overhauled along lines appropriate for use by the whole congregation, supported by the choir. It would be disappointing, indeed, if this wealth of congregational expression were to be used only for choir responses, as little musical trimmings to the service.

If this entire back section of the hymnal is to be used as comprehensively as it was designed, it cannot be thought of as having meaning and use only for a few moments on Sunday. We hope that small groups and individuals soon will see that its devotional aids are invaluable to them, too.

Three words summarize the content and significance of the hymnal: *Methodist*, *congregational*, and *catholic*. This hymnal is a *Methodist* product through and through, and it is well equipped to allow for any expression of the church both as it is and as it wants to become. Its orientation is centered on *congregational* participation in praise and prayer. And finally, just as the 1905 and 1935 *Hymnals* pointed beyond the immediate needs of the church that produced them, so the 1966 *Hymnal* not only serves today’s

Methodism but also is a bridge toward the *catholicity* we already affirm in our separate denominations. Though we use different hymnbooks, we sing the same hymns, pray the same prayers, and proclaim the same Word.

Audio-visual and printed resources now are available to instruct ministers, musicians, and laymen in the content of the new hymnal. In the next year, churches across the country will be learning new hymns and singing old favorites. All this is on the plus side.

But what happens when the new pages begin to soil, when the attractive covers become worn, when the persons attending hymn festivals and study groups have had quite enough of “learning experience”? What then?

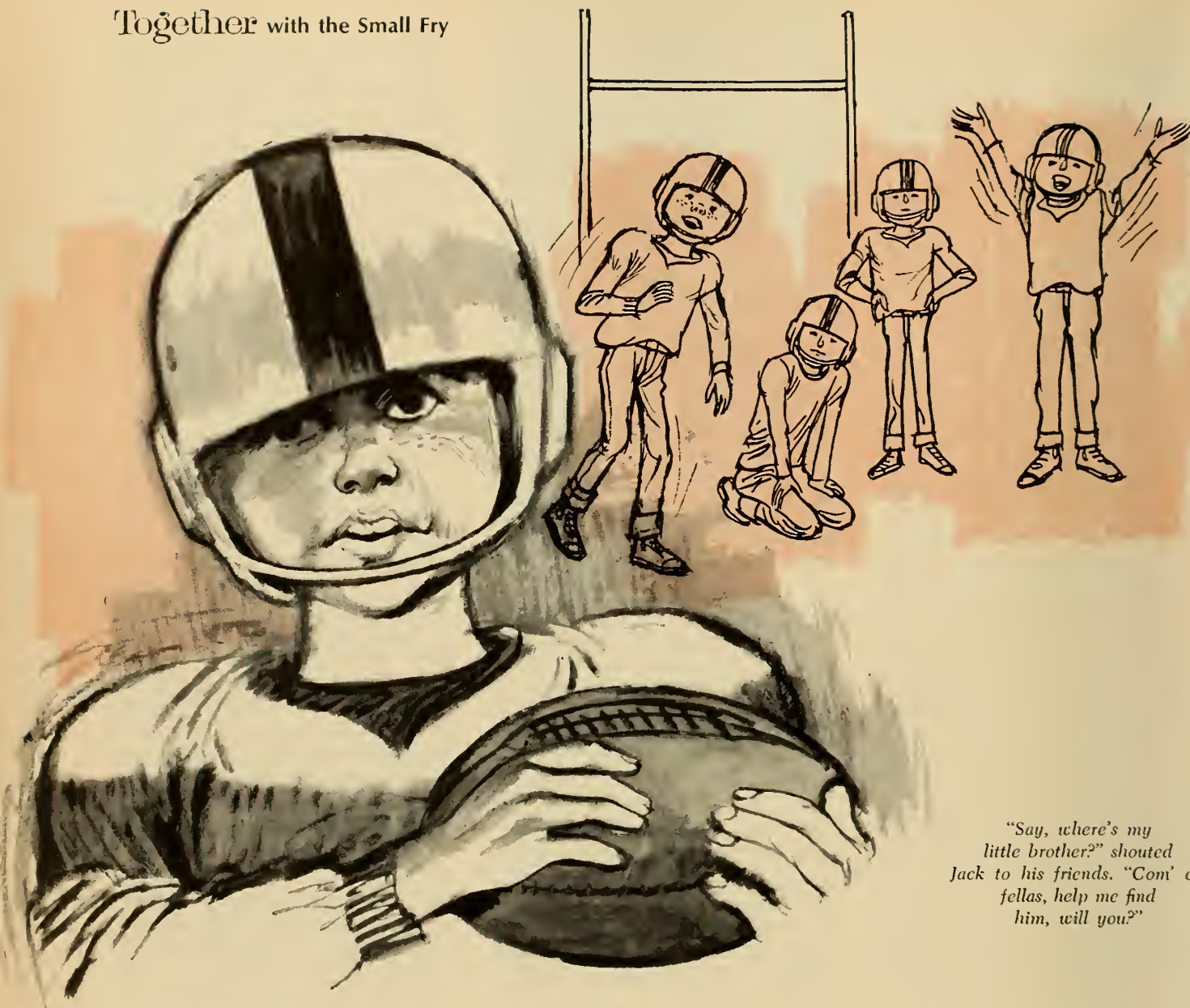
I would contend that what we need is not a lot of hubba-hubba and appreciation for a new “thing,” not so much empty talk about how we Methodists have been and are a great singing people (followed by a rousing chorus of *Blessed Assurance* to prove our point). No, our greatest need as Methodists is that we take seriously the difficult task of *being* the obedient servants of God ministering to the world.

Only in this context has Christian song any certainty of being sung with spirit and also with understanding. Only then can the true potential of our new *Hymnal* be realized. □

*Lashed flat while glue sets, thousands of hymnals await shipment.*







*"Say, where's my little brother?" shouted Jack to his friends. "Com' on, fellas, help me find him, will you?"*

## Little Brother

By SHIRLEY SLOAN FADER

"NOW STAY right here and play!" commanded 10-year-old Jack as he sat his little brother, Philly, down in a sandy spot out of the way of the big boys' football game.

"Don' wanna," replied the three-year-old.

"Look, here's your nice, big, red

ball," coaxed Jack. "Why don't you roll it, just as if you were playing the game with us big fellows." Jack gave the ball a tempting push.

"Don' wanna," pouted Philly. "Play horsey?" the little boy suggested hopefully. Jack frowned and shrugged as the other boys impatiently began call-

ing him to come and join the game.

"I don't know why Mom can't take you to the store with her," murmured Jack to himself. "Look, Philly, be good, will you? I'll play horsey with you later. Right now, if you don't want to play by yourself, just watch." Jack turned and ran to join his friends.



Then it was only a second, seemingly, when he looked around for Philly and saw only the red ball.

"Say, where's my little brother?" shouted Jack to his friends.

"He's probably in somebody's backyard," suggested the boy with the football. "Let's get on with the play."

"No," replied Jack firmly. "I have to find him. He's so little he's liable to run out in the street. Com' on, fellas, help me find him, will you?"

They all looked for 20 minutes. Through backyards, under bushes, inside garages, behind tool sheds, even in doghouses. No Philly. Jack was getting frightened. Why hadn't he watched his little brother better?

What would Mom and Dad say if something had happened?

Jack finally ran up to their neighbor's back door and knocked frantically until Mrs. Pfizer opened with a concerned look.

"Mrs. Pfizer!" Jack blurted out. "Philly's lost. We can't find him anywhere. Maybe we better call the police!" Mrs. Pfizer gave Jack a stern look and then smiled.

"I was wondering when you'd show up. Take a look near our garage," she said.

Jack rushed over to the garage area. There was Philly sitting in the Pfizers' sandbox happily patting sand pies with Mrs. Pfizer's little girl, Janet.

Jack ran over, picked up Philly, and hugged him.

"Oh, Philly," exclaimed Jack. "Why didn't you stay there with me and my friends? You're supposed to obey me when Mom is gone."

"Don't like football," insisted Philly. "I wanna play here. I like *my* friends."

Suddenly Jack really heard what his little brother was saying.

Why, sure, Jack thought. It's probably just as hard for him to stay with me as it is for me to take care of him. I was thinking just about myself.

"I should have known, Philly," said Jack, squatting down and looking into the little boy's chubby face. "You're a person, too!" □

## Hee-Haw Planter

**Y**OUR church-school or grade-school teacher is usually glad to have you help decorate the schoolroom. One nice decoration you might like to make is an animal planter. This one is shaped like a donkey.

Have your mother save two small cans like those that mushrooms or spaghetti sauce come in, then buy an eight-inch square of Styrofoam at the dime store.

Draw a silhouette of a donkey lightly with pencil or crayon on the flat side of the Styrofoam, making it fill as much of the piece as you can. Make his legs quite short. Cut the donkey out.

Paint him gray with your poster colors. Fringe the end of a short piece of twine, dip it in the gray paint, let it dry, and pin the tail on with a straight pin. Fringe the end of a longer piece of twine, dip it in the gray paint, and after it has dried, pin a small fringed portion on the donkey's head in front of his ears. Pin the rest along his neck, bunching it up to look like a mane.

Paint the cans bright colors and spray with shellac. Pin a little saddle blanket of red paper or colorful cloth



to his back, and cut a strip of brown paper to paste across the blanket so the cans look like the baskets that donkeys carry.

Punch a hole in the side of each can near the open rim. Place the donkey between the two cans (with the cans resting flat on a table). Stick a piece of wire from the inside of one can through the donkey, then through the hole in the other can. Knot or turn up the ends of the wire so the planter stays together. Add two small ivy or philodendron plants to the cans, and your planter is ready. Using the same principle, you can make other kinds of animal planters, too.

—RUTH BARON

## The City Child

Oh, I'm a little city child  
Whose home is near the sky,  
And kneeling by my window sill  
I watch the trains roar by.

And in between their thunderous  
sound,  
From somewhere far below,  
A tum-te-tum comes drifting up —  
I catch a tune I know!

And down, down, down on the ribboned  
street,  
Through pools of yellow light,  
The shadowed, toy-sized people  
Move silently in the night.

But when I look up to the stars  
And stretch my arms out wide,  
They lean so near I know one sweep  
Would gather them inside!

—Lou Ann Welte





# Letters

## Jazz in Worship Sacrilegious

MRS. E. L. PRESLEY  
Ada, Okla.

With all the good things that are being done and the good that you could lead others to do, why in the wide world would you tell of a "church" that used jazz music for worship? [See August cover and *Worship in the Round*, August, page 26.]

Worship is a very sacred thing and should lift people to more holy things not to jazz and other worldly things. There is so much beautiful sacred music that lifts our souls nearer to the Lord. I love good music, but too often so much of the time is taken for singing that the preacher has little time to bring the sermon that many so badly need to hear. When the music is sacred, it isn't so bad, but to use jazz is sacrilegious. It will give our church a bad name, and I do not blame anyone for speaking unkindly of such behavior.

## Christians Not Glass-Encased

MARIANNA IKELER  
Bloomsburg, Pa.

In her letter in the July issue [page 64], Mrs. L. M. Fedric said that she has watched "with sorrow" the change in *TOGETHER* the past several years. She complained of the articles "on controversial subjects like politics, sex, education, theology, liquor, and what have you."

If these subjects are controversial, then the entire world is just one big debate. Mrs. Fedric calls these subjects "secular." Does that mean that our church, our religion, has nothing whatever to do with theological debates, educational programs, or alcoholism? Christians are not enclosed in glass cases; they are in the world. We have been taught, however, that we need not be of the world. Ignoring a problem doesn't make it go away; it exists until it is met and conquered.

But first, people like Mrs. Fedric must realize that the subjects she mentioned are not secular ones. As an 18-year-old college freshman, I know the conflicts, sexual and otherwise, that face young people today. We are constantly faced with dilemmas: Shall I drink? Shall I believe that God is dead? Shall I believe my instructors or my faith? Free discussion of these

subjects is valuable to me, and they deserve to be discussed in our church magazine.

## MYF Has 'Time to Dance'

CAROL COX  
Bartlesville, Okla.

I am writing about the question of dancing. At 13, I have already been to at least 10 dances, 3 of which were sponsored for our MYF. In the near future we will have another.

I see nothing wrong with dancing. In the Bible (Ecclesiastes 3:4), it speaks of "a time to weep, and a time to laugh; a time to mourn, and a time to dance."

## Thanks for 'Sensible' Attitude

BRENDA ARNETT  
Wheelersburg, Ohio

I am a college junior who was really disgusted with the letters objecting to Dr. Dale White's answer to the girl who asked about dancing. I am amazed that a couple of them came from young people. I would bet that the same people who think that "dancing, coming in bodily contact with another of the opposite sex" is sinful are the ones who cry loudest about the fact that so many of our young college people are falling away from the church.



"It'll pay for itself in less than a year on what your wife can't buy and haul home."

Believe me, such foggy thinking as was evident in those letters is a primary reason why intelligent young people find it difficult to find meaning in religion. The idea that bodily contact between sexes is sinful is absurd. I say three hearty cheers for Dr. White and his sensible Christian attitudes!

## Put Things in Proper Place

ERIC J. KONGS  
San Pedro, Calif.

After reading the conservative points of view against dancing, I would like to express another view.

In Romans 14:14 Paul writes: "I know and am persuaded in the Lord Jesus that nothing is unclean in itself; but it is unclean for any one who thinks it unclean." And in Titus 1:15 he says:

"To the pure all things are pure, but to the corrupt and unbelieving nothing is pure; their very minds and consciences are corrupted."

I find it curious that those who rant most about dancing do so in the name of the Bible. What the churches should be doing is educating their people to put things in their proper place instead of instilling feelings of guilt in their members.

## Thanks From Bolivia

PAUL McCLEARY, Exec. Secy.  
Bolivia Annual Conference  
La Paz, Bolivia

*TOGETHER*'s July cover picture as well as Newman Cryer's articles on Bolivia in this issue are excellent. We certainly appreciate the fine coverage which you have given to the work here. It was also very considerate of you to have copies airmailed to the missionaries here. Please accept our thanks and congratulations.

## No 'Stunt' in His Church

ROBERT E. ROBINSON, Pastor  
Hopwood and Brownfield Methodist Churches  
Hopwood, Pa.

I must take exception to the two August letters regarding the bicentennial horseback riders to Baltimore. [See *It's Fine to Celebrate, But . . .* and *No More Stunts, Please*, August, pages 59 and 60.] I am sure these letter writers wrote in all sincerity, but certainly they did not have the experience of fellowship with the men who gave of their time and finances to make the bicentennial observance a success.

The two churches I serve were privileged to have one of the riders, the Rev. R. Kenneth Keiper, Jr., as a speaker on Easter evening. Mr. Keiper, a dynamic young preacher, delivered a sermon that moved the congregation. Four young men gave their lives to the Lord and expressed a desire to



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enter the Christian ministry. I certainly see no "cheap stunt" in this experience.

### 10 Years, Not 20

TOM SWOFFORD, JR., Pastor  
St. John's Methodist Church  
Greensboro, N.C.

Your article *Carolina's Shining Outer Banks* [June, page 37] contains the statement, "At one small church on lonely Portsmouth Island . . . no services have been held . . . for 20 years." This is incorrect.

During the conference year of 1955-56 I preached in this church regularly every second Sunday. The island then had 15 inhabitants. We rebuilt the church that year and boasted a regular attendance of the community's entire population at worship services.

### Self-Discipline Is the Key

CLARENCE F. AVEY, Pastor  
Oxford Methodist Church  
Oxford, Mass.

I am astonished at the viewpoints expressed in *The Worship Hour* [June, page 13]. I am not disturbed at the idea of accommodating the hours of Sunday worship to the needs (not the whims) of people we seek to serve. There is nothing sacred about eleven o'clock on the Lord's Day. But the reasons you give for changing the hours, even the day, are astonishing.

"More people working on Sunday. When can they worship?" you ask. Most likely not at all. Some work on the Lord's Day because they want to; others to accommodate other people's desire for pleasure. Every confessing Christian must ask himself whether he has the right to contribute to other people's neglect of worship so that he may be served on Sunday.

"Repeat the Sunday service on Thursday night," you suggest. Not in our community. Thursday is shopping night, and Friday, too. And every night of the week has been preempted by the lodges, labor unions, and a hundred other organizations. Moreover, I see no particular inspiration in a warmed-over sermon, probably without support of the choir, delivered to a handful of tired Christians who didn't have the gumption to come to church on Sunday!

"Sunday is for joy." I agree, but I don't see much joy—real joy—in speeding along the highways at 70 miles an hour for weekending that brings people back home more tired than when they left. No, Sunday has not become a day "for reflection and leisure, a time to restore the necessary rhythm between work and rest."

"All persons should have the opportunity for corporate worship." Agreed again. But they will be very unlikely to get these opportunities unless they discipline themselves to set aside time



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for corporate worship. The church, frantically trying to fix worship hours satisfying to its pleasure-seeking constituency, will not be successful in providing worship for all.

The sabbath is the oldest institution in the Hebrew-Christian tradition. The commandment is not there for nothing.

### Outworn Traditions Ineffective

KYLE T. WISELY, Ed. Assistant  
Maumee Methodist Church  
Maumee, Ohio

I wish to lend my support to those all too few brave souls who have praised your policy of publishing challenging and sometimes disturbing articles and works of art.

As a lay employee of the Toledo District for two years and now as educational assistant in a local church, I have learned firsthand how ineffective we have become by clinging to many outworn traditions which no longer have any real meaning to the average layman.

It is depressing to read letters from ministers and laymen alike who criticize such bold ventures and articles as *A Man Dies* . . . [April, page 54], *What Do We Mean by God Today* [April, page 34], and *Joseph of Arimathea With the Body of Christ* [April cover].

It is my prayer that all Christians develop a faith so strong that it can be merely challenged, never threatened.

### 'A Meaningful Expression'

MR. and MRS. DAVID WALLER  
Madison, Wis.

We have great respect for your magazine, though we are not Methodists. We wish to air our views on the subject of *TOGETHER's* April cover, because we feel that the editors chose the subject with exceptionally fine taste.

A look at the great German art of the 14th century reveals an array of similarly "ugly" masterpieces by painters such as Hans Holbein the Younger and Matthias Grünewald. This art is powerful in its realism and religious emotion.

We know that Christ *did* die. Death is not "weird" (a word one of your readers used) in this world, but natural. To recall the misery and suffering, the actual human degradation which Christ experienced is a tribute to his humility in his human state and his obedience to the Father. A view of him in this "horrible" condition emphasizes the underlying hope inherent in his sacrifice and must heighten the impact of the Resurrection.

In short, the April cover does not leave "an unfavorable impression of our church literature," as another reader said. Rather, *TOGETHER* deserves applause for neglecting superficial displays in favor of probing more deeply

and attempting to evoke a more powerful and, in the long run, more meaningful expression of Easter.

### Loving Law—Or People?

MRS. WILLIAM E. POLK, JR.  
Bowie, Md.

It is saddening to read the letters of pious horror in your June and July issues regarding *A Man Dies* . . . [April, page 54].

When Jesus healed on the sabbath, there were those who were terribly upset because the law of no work on the sabbath had been broken. What cared they that a man was whole again, that his pain, deformity, and necessity to beg for a living were gone? They loved the law and cared nothing for their fellowmen.

Accomplishments of the Youth Theater were significant, and surely, in presenting such a play as *A Man Dies*, both actors and audiences were confronted with Christ in a way very meaningful to them.

Many a church today is cold and uninviting to young people. We need to learn to love them and to thank God for the dedicated few adults who know how to guide and counsel them and are willing to do so. Let us not be guilty of loving our little laws more than we do our young people.

### Satire, a Useful Tool

J. RANDALL HARRIS, Drama  
Chairman  
Wesley Foundation  
Ball State University  
Muncie, Ind.

I am writing in defense of *A Man Dies*. It is not "cheap" nor is it "sacrilege," as several of your readers think. It is an honest attempt to make a far distant happening familiar and relevant to a generation living 2,000 years after the event.

In answer to the reader who said that the play "certainly is not based on anything taught by Christ," I answer that drama which seeks to instruct may do so by lauding the good example or by satirizing the bad. *A Man Dies* makes use of the second means.

To the reader who protested that she couldn't see "how Coke could take the place of the blood of Christ," I answer that to my knowledge the blood of Christ is not used for Communion. A contemporary drink, grape juice (or in Jesus' day, wine), is used as a symbol. What could be more contemporary than Coke?

Admittedly, "damn cold" may seem inappropriate but only because it is a contradiction in terms. There is nothing inherently wrong with that word; the fault is in the way it's often used. If "damn" in a play or an article makes people sit up and take notice and really





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think about how much emphasis we put on our own comfort, then damn, damn, damn!

Finally, the full benefit of church drama does not lie only in what an audience gleans from a play but also in the fellowship among Christian and potential Christian actors, and a relationship with the church that might become permanent. If one non-Christian actor becomes Christian as a result of working with Christian drama, then the play has been worth the effort. "For there shall be rejoicing in heaven . . ."

### A Lutheran Approves

MRS. C. E. WRIGHT  
Hoopeston, Ill.

As a Lutheran and a subscriber to TOGETHER, I am long delayed in conveying appreciation for one of the most progressive magazines in circulation today.

### Old Friend Revisited

MRS. ROBERT DEICH  
Metairie, La.

Thank you so much for your article William Mason, M.D.: *His Service Goes Beyond Medicine* [June, page 20].

As tourists going from Odessa, Texas, to California in 1962, we found it necessary to locate a doctor for our three small children. It just so happened that it was this very fine doctor who cared for us. Reading the article and "seeing" him again was quite a thrill for us!

### Out of Sight, Out of Mind

W. L. LOWE, JR.  
Oxford, Ohio

The Rev. J. M. Etheredge has a good point concerning church-related retirement homes in his June letter [*Are Real Needs Served?* page 72].

There are many retired persons who support their churches in time, funds, and spirit. Now that they have reached the supposed "golden age" of retirement, many are existing on social security alone. They are more susceptible than ever before to the costs of medical care, and they need a place where they could live comfortably within their social-security check payments and still have some funds left for a feeling of human independence. Now, also, they need the spiritual togetherness of being with people of the same age, denomination, and interests.

I would give more willingly to assist the church in providing places for these older people to live than I would to the educational fund which we recently were asked to aid. Why? Because scholarships are available for deserving young students; the GI Bill helps many; and most are able to work and earn money for that degree if they want it badly enough. By contrast, many of the golden agers seem to be

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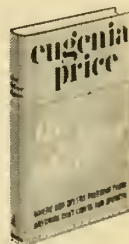
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### God Will Go On

WALTER F. ILLMAN  
Greensboro, N.C.

He who can conceive of the death of God never has comprehended the nature of the living God. [See *What Do They Mean, 'God Is Dead,'* June, page 14.]

He whose God has died worshiped a being fenced within the boundaries of his own imagination and restricted to what in life he had experienced. Chained within such boundaries, his God had life only as he knew life.

But the God Omnipotent and Omnipresent that mortal man's meager intellect does not begin to comprehend has existed before anything existed, and shall exist after nothing exists.

### Real Threats to Christendom

DONALD E. KOHLSTAEDT  
Spokane, Wash.

The rumor abroad that God is dead does not disturb some of us nearly as much as the lukewarmness of Protestant church members. I think the real threats to Christendom today are spiritual inertness and noninvolved church members without personal experience of our living Lord and new life in the Spirit—rather than the far-out theologians.

### No 'Strings'—Except Religious

JACK YOAKAM  
Houston, Tex.

As a former student at Southwestern University, I attended with interest all five sessions of the Willson Lectures there this past spring. I do, however, find that two statements in *TOGETHER's Unusual Methodists* article concerning the lectureships [July, page 19] are something of a contradiction. Although there are "no strings attached," the lectures are reserved exclusively for religious speakers.

I do not mean to question the generosity of the Willsons. However, many of the students at Southwestern felt that one hour of compulsory chapel each week adequately provided for instruction in this area. Administrators, faculty members, and students all express the desire for speakers in other fields. Because of its size, Southwestern could not afford to pay for a large number of outside speakers and must rely on such donations to provide them.

In order to provide an adequate liberal education in our Methodist-related colleges, I feel that students should be exposed to outstanding speakers in many disciplines and that administrators should not be restricted to one area because of stipulations attached to donated lectureships.

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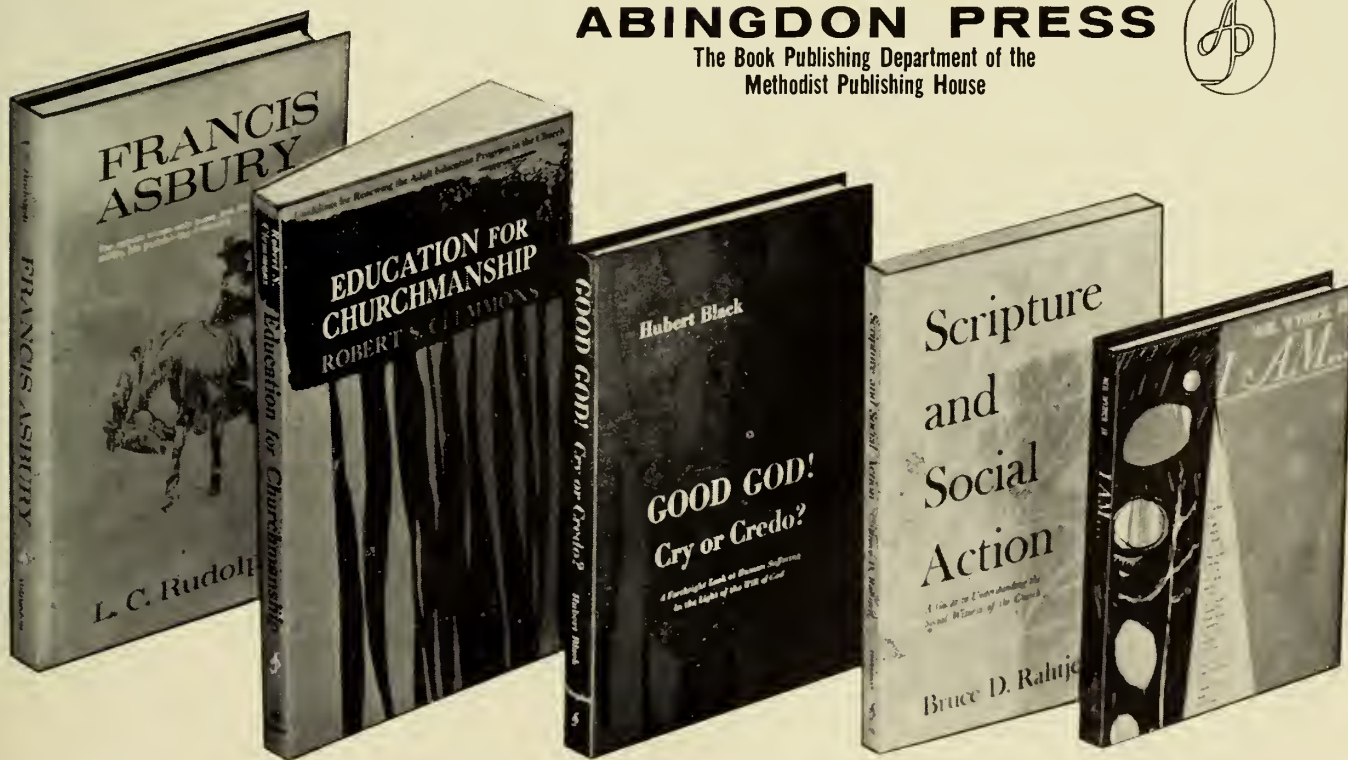
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